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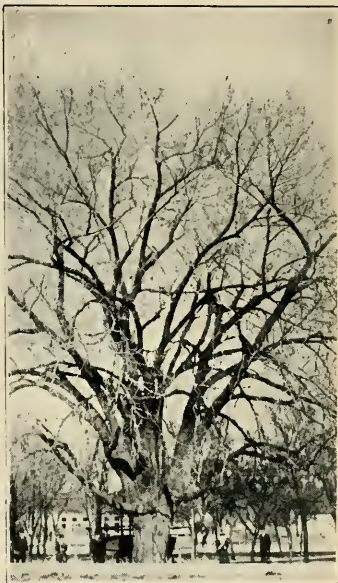
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Tree Planted by President Brigham Young



The accompanying photographs of the tree planted in pioneer days by President Brigham Young, at Florence, Nebraska, is sent to the *Era* by Mrs. Mary Smith Ellsworth, of Chicago. The president of the West Iowa conference gave the portrait to Mrs. Ellsworth. The old tree measures 18 feet in circumference and shades a space of 100 by 90 feet. The missionaries are R. V. Johnson, Huntington; Arnold Nielsen, Hyrum; Leroy Anderson, Richmond; Lola Johnson, Hyrum, Utah; Jesse Stowell, Idaho; and William Ellsworth, Safford, Arizona. The elders, the Saints and their friends of Omaha, belonging to the Western States mission, and of Council Bluffs, belonging to the Northern States mission, often meet to celebrate the 24th of July, in honor of the pioneers, and to enjoy their luncheons and picnics under the shades of this famous tree. A stand is erected where musicians on these occasions are in attendance to furnish entertainment for the assembled companies. It is reported that this tree grew from a green stake planted in the ground by President Brigham Young as a flagstaff to signify the place at which the next company of immigrants was to halt.





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CHRIST OF THE ANDES.

"Sooner shall these mountains crumble into dust than the Argentines and Chileans break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

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Christ's Personal Appearance in the Western Hemisphere

The Supreme Message of the Book of Mormon

By B. H. Roberts

The writer begs leave to state that the erection of the Temple of Christ in Hawaii, by the Church of Jesus Christ of Latter-day Saints, soon now to be dedicated by the authorities of the Church, is the immediate inspiration of this article.

I—"The Christ of the Andes"

On the summit of the Uspallata Pass, of the Andes Mountains, on the boundary line between Chile and Argentina, and about an equal distance between the city of Mendoza, in Argentina, and Valparaiso, on the Chilean coast, stands a colossal statue of a human figure. It was cast from cannons belonging to the two republics on whose boundary line it stands. The figure proper is twenty-six feet high; while the huge cross circled by the left arm of the statue rises five feet higher. The right hand is "raised in the act of benediction." "The sweet serenity of the face is admirable," says one description. "Its look is penetrating, while its lips seem ready to speak." The feet of the statue rests upon a hemisphere of granite, which shows in outline part of the world, and forms the crown of an octagonal granite column twenty-two feet high. The monument is known as "The Christ of the Andes."

The historical events to which this noble statue of the Christ in the western hemisphere owes its existence follow:

In the year of our Lord 1900, the two republics, Argentina and Chile, were on the verge of war over the proper location of a boundary line between their respective countries, involving

the possession of eighty thousand square miles of territory. Large revenues were expended by both countries for the impending war, and little money was left for education or the development of internal resources of either republic. At this stage of the developing belligerency the British ministers accredited to these countries joined in tendering their good offices for a peaceful settlement of the dispute by arbitration; and two Roman Catholic bishops, one of Argentina and the other of Chile, traversed the towns of their respective countries urging peace and the arbitration of the matters in dispute. To this both countries finally agreed, and the question of fixing the boundary line was referred to the government of Queen Victoria; she dying, meantime, the question was passed on to King Edward VII, her successor, and by him given to a board of jurists and geographers for investigation and judgment. The decisions of this board were readily accepted by both countries.

Argentina and Chile, in the meantime, however,—once the spirit of war between them allayed—decided to go beyond the mere question of the boundary line dispute, and conclude a general arbitration treaty which brought on an era of good feeling between the two countries. Partial disarmament followed—a somewhat “beating of swords into plowshares and spears into pruning hooks.” Relieved of the terror of impending war, and from the heavy burdens of taxation attending upon preparation for it, both countries turned their normal revenues to internal improvements and to their schools, so that the outcome was attended by the happiest results.

Running parallel with these events was one other, one suggested by them—the erection of the monument to the Christ on the summit of Uspallata Pass. The good Bishop Benevente, of Argentina, took the initiative in the matter, by proposing, on Easter Sunday of the year 1900, the erection of a statue of the Christ on the boundary line of the two countries that should be at once a memorial of the treaty to be signed, and a covenant of peace for the future, to prevent, if possible, any recurrence of the strife which had brought the two countries to the verge of war. The suggestion found favor in Argentina, especially with the women and workmen’s Unions of Buenos Aires, and the “Association of Christian Mothers” collected the funds necessary to pay for the statue.

Several models were submitted for the monument, but the one selected was the work of a young sculptor of Buenos Aires, by the name of Mateo Alonzo. The monument was completed in 1903, two years after it was begun, and placed on exhibition in the capital where enthusiastic crowds visited it, and went away to sound its praises. When the two ministers who were

charged with the duty of signing the peace treaties between the two republics—Dr. Terry, minister of foreign affairs for Argentina, and Dr. Vergara Donoso, Chilean minister—met in Buenos Aires they went to see the statue, and at once approved of the suggestion to make it an international monument on the Argentine-Chilean frontier. A few days later work was begun on the foundation for the statue. By April, 1904, the monument was ready for the unveiling. A large concourse of people assembled at the summit of Uspallata Pass, coming from both the Argentine and Chilean side of the Andes, among them some of the highest dignitaries of both church and state, the army and the navy. The archbishop of Buenos Aires blessed the monument and celebrated mass in the presence of the multitude kneeling before it. Great was the rejoicing of the people. "Salvos of Argentine artillery on Chilean territory," says the account of the ceremonies, "and Chilean guns on Argentine soil, sealed the kiss of peace, which the archbishop of Buenos Aires gave the representative of the Church of Chile." These ceremonies enstalled the monument as a witness of the peace pact between the two republics, and marked the beginning of the "era of good feeling" between them which has since prevailed, and which it is hoped will endure even according to the determination expressed on the bronze covenant-tablet embedded in the base of the monument, as follows:

Sooner shall these mountains crumble into dust than the Argentines and Chileans break the peace to which they have pledged themselves at the feet of Christ the Redeemer.

And on another tablet, on the opposite side of the base from the above, this sentiment:

He is our peace who hath made us one.

These tablets were the gift of the workmen's and workwomen's unions of Buenos Aires.

The erection of this monument is regarded as epochal, and by some prophetic in its character; and, indeed, it may well be regarded as the herald of what shall yet be in the world, a universal peace among the nations—the reign of the spirit of the Christ in the affairs of the nations, if not his reign over them by visible, personal presence—the fulfilment of the prophetic voices, great in their volume, and heard in heaven, saying:

The kingdoms of this world are become the kindoms of our Lord and of his Christ; and he shall reign for ever and ever.^a

It was in this spirit, doubtless, that the women of Argentina had a reproduction of this beautiful statue—"The Christ of the Andes"—made and presented to the Permanent Commission

^aRev. 11:15.

of the International Peace Conference—and which has been accepted by them—for a place in the Peace Palace of the Hague.^b

This much at least, and now, may be said of the monument, “Christ of the Andes,” it is the first monument to the Christ marking the triumph of peaceful arbitration of national disputes as against the dreadful arbitrament of war; and it is erected in America, a land commonly supposed never to have been visited by the Christ in person.

II—The Temple of Christ in Hawaii

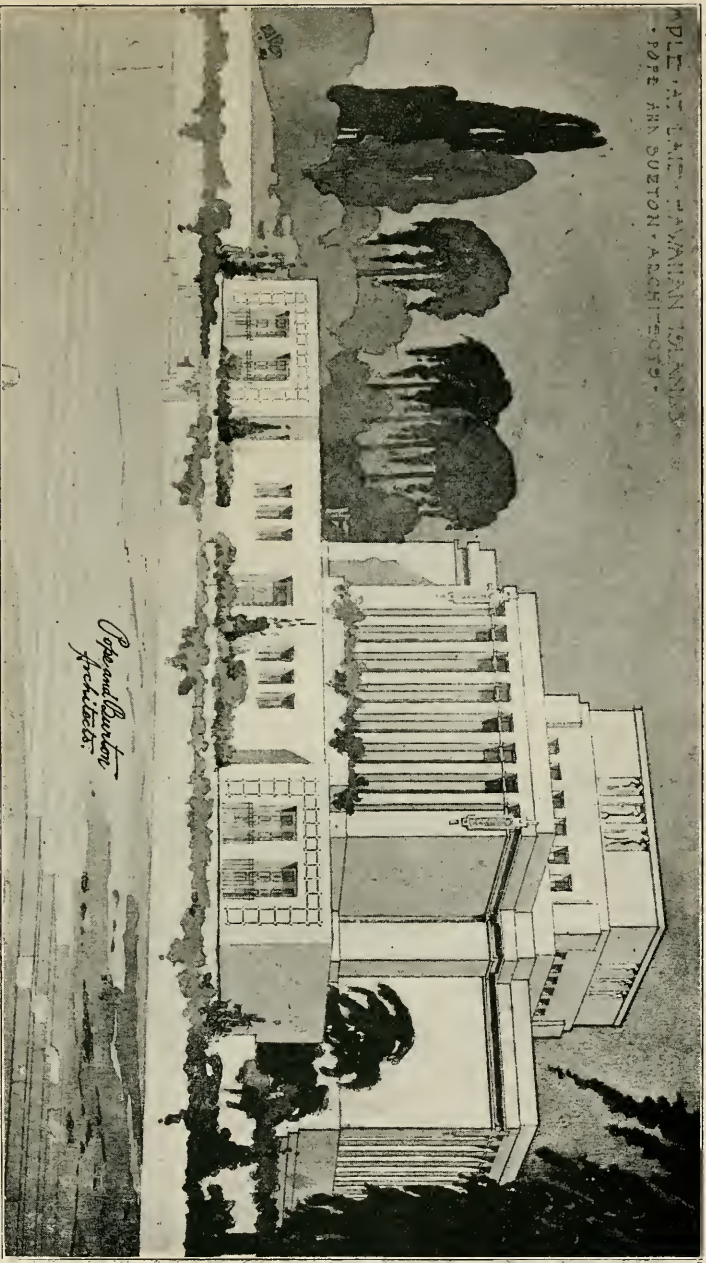
Another monument to the Christ in America, different in kind and in purpose from the monument of the Andes, but not less significant, equally epochal, and of deep interest to the world, has been erected. This is the “Temple of Christ in Hawaii,” built on the island of Oahu, near the village of Laie, by the Church of Jesus Christ of Latter-day Saints, and which is soon to be dedicated to the purposes for which these sacred structures are used by the Church of the Latter-day Saints. How chaste in design, and beautiful in structure this Temple of Christ in Hawaii is, may in part be realized by the engraving of it accompanying this paper.

It may be considered a stretching of boundaries to speak of Hawaii as part of America, but if islands are to be regarded as belonging to the mainland to which they are nearest, then geographically the Hawaiian group belongs to the American continents; and it is not necessary that the reader be reminded that politically the group belongs to the United States, having been annexed by Congress, in 1898.

Without here at all considering the evidence for the fact, let it be said that those who believe in the Book of Mormon also believe that this group of islands was colonized by certain adventurous people from the mainland of America, about the middle of the century immediately preceding the birth of Messiah. Several ship loads of people, during a coastwise immi-

^bSee *Through South America's Southland*, by the Rev. J. A. Zahm, C. S. C., Ph. D. (Appleton & Co., N. Y. and London, 1916—pp. 265-269). The monument stands beside the old stage road which runs over Uspallata Pass between Chile and Argentina, about an equal distance between the noted “cloud and snow covered crests of the giant peaks Tupungato and Aconcagua which rise to the magnificent heights of over 20,000 feet, and 23,000 feet respectively, and hence was seen for a time by nearly all travelers going from one country to the other. But since the completion of the trans-Andine railway tunnel, between Argentina and Chile, travel by the stage has practically been discontinued, and but few travelers, either native or foreign, now see the monument; but from its solitude amid the grandeur of the surrounding mountain peaks, the “Christ of the Andes,” exerts a world influence by pointing the way to international peace.

TEMPLE AT LANE, HAWAIIAN ISLANDS.
POPE AND DUTTON ARCHT. 1919.



*Pope and Dutton
Architects*

THE TEMPLE OF CHRIST IN HAWAII

gration northward by shipping, from some part of the Pacific coast of General America, drifted westward, and never returned to the mainland. "Some of these never reached their destination," writes the late George Reynolds, premier student of the Book of Mormon, when thoroughness is considered. "They were either lost in the depths of the sea," he continues, "or were carried by storms and adverse winds to some of the many groups of islands that dot the Pacific Ocean. In this manner it is more than probable that the Sandwich Islands were peopled with the ancestors of the present inhabitants."^c

From this Book of Mormon standpoint, then, the inhabitants of the Hawaiian islands, as well as some other groups of islands of the south Pacific, are of the same race, in part at least, as the aboriginal inhabitants of the American continents. And the aboriginal inhabitants of America, according to the Book of Mormon, are descendants of the house of Israel, chiefly descendants of Joseph, the beloved son of Jacob, and hence heirs to the promises and blessings which attend upon those who are thus descended.

These considerations make the erection of the Temple in Hawaii of special interest and importance, as later will be seen. It is another monument to the Christ in America; on a group of islands geographically, politically, and racially American.

III—*The Message of the Book of Mormon*

These averments lead up to the questions: What is the chief importance of the Book of Mormon? what its message to the world, assuming that it has one? what is the significance of this Temple of Christ in Hawaii?

Considering these questions in the order in which they are asked, the first may be answered by saying, that the chief importance of the Book of Mormon,—the thing for which it was abridged from larger records kept by the ancient inhabitants of America, sealed up and preserved to come forth in God's own time, and likewise to be translated by the gift and power of God,—is to show unto the remnant of the house of Israel what great things the Lord did for their fathers; that they may know the covenants of the Lord with them, and that they may learn that they are not cast off forever; also to convince both Jew and Gentile that "*Jesus is the Christ, the Eternal God, manifesting himself unto all nations.*"^d In other words, the chief value of

^c*Dictionary of the Book of Mormon*, Reynolds, Art. "Hagoth," p. 136.

^dSee the ancient Preface of the Book of Mormon, now used as the title page of the current edition of the work.

the Book of Mormon arises from the fact of its proclamation that Jesus Christ ministered personally among the ancient inhabitants of the western hemisphere. Their prophets, long before his advent into earth-life, through revelations from God, had foreknowledge, as the people of Israel in the eastern hemisphere had foreknowledge, of the coming of Messiah in the flesh. They knew the purpose of that coming, the redemption of mankind, and hence lived in the hope of it, and in the faith of it, and in the knowledge of the great salvation it would bring to the world.

At last the word of promise was kept in good faith. The all glorious, resurrected Christ, with the marks of the atonement made for the sins of the world upon him, appeared among the people in unsurpassable splendor of manner. He taught them his gospel, the power of God unto salvation; he selected a ministry; he established his Church; he gave to the people of the western world the most palpable evidence of the fact of the resurrection, and hence assurance of the future immortality of man. Christ visited the western world for these several purposes, and accomplished them. If he did all this, how splendid is the fact of it! How important it is that the world should know of it! What pains should be taken to ascertain the truth of it! What earnest inquiry should be made! What research should be conducted to establish the truth of the claims! How valuable some word would be from that message which Christ brought to America! . As one has said, and with undoubted truth:

“Were a parchment discovered in an Egyptian mound, six inches square, containing fifty words which were certainly spoken by Him, this utterance would count more than all the books which have been written since the first century.”^e

IV—*What if Christ Did Not Come to America?*

If the Christ did not visit America in person—how disappointing the conclusion! Why should he not? How shall we square the fact, if fact it be, that he did not visit America, with God’s justice, and mercy, and love?

In a certain revelation to the Prophet Joseph Smith, the Lord gave the following parable:

^e*The Life of the Master*, by John Watson, D. D. (Ian McLaren, author of *The Bonnie Brier Bush*, *The Mind of the Master*, *The Doctrine of Grace*, etc.) McClure, Philips and Co., N. Y., 1901, Prologue p. 7. Dr. Watson also said with equal truth:

“If a veritable picture of the Lord could be unearthed from a catacomb, and the world could see with its own eyes what like he was, it would not matter that its colors were faded, and that it was roughly drawn, that picture would have at once a solitary place amid the treasures of art.” *Id.*

"What man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou there; and to the other, be thou clothed in rags, and sit thou here, and looketh upon his sons and saith I am just!

"Behold, this I have given unto you as a parable, and it is even as I am."^f

Let this be applied with reference to the inhabitants of the two world hemispheres, the eastern and the western. We would then have the following as the situation:

Regarding God as the Father of the human race, and accepting the Bible doctrine that there is no respect of person with God, but in every nation he that feareth the Lord and worketh righteousness is acceptable with him;^g and further accepting the Bible doctrine that God hath made of one blood all nations of men to dwell on all the face of the earth: that all have the right to seek God, if haply they should feel after him and find him; that he is not far removed from men, for in him they live and move and have their being; remembering also that all men are equally his offspring—accepting all this as true, then if Christ did not come to America, to give its inhabitants equal opportunity for knowldge of God and the means of human redemption, how is the divine justice, mercy, and love to be vindicated?

In America are abundant evidences of highly civilized nations having occupied its continents, both north and south. An eminent American historian writing of this says:

"Considering the vast extent of these remains, [*i. e.* of ancient cities, pyramids and temples] spreading over more than half the continent, and that in Mexico, and South America, after the lapse of an unknown series of ages, they still retain much of ancient grandeur which 'Time's effacing fingers have failed to obliterate, it is certainly no wild flight of the imagination to conjecture that in ancient times, even coeval with the spread of science in the east, empires may have flourished here that would vie in power and extent with the Babylonian, the Median, or the Persian; and cities that might have rivaled Ninevah, and Tyre, and Sidon; for of these empires and these cities, the plains of Asia now exhibit fewer, and even less imposing relics, than are found of the former inhabitants of this country.'"ⁱ

A more recent writer—P. De Roo, 1900—on the same theme says:

"We venture to say that the aboriginal inhabitants of our hemisphere have not till this day received their meed for ancient bravery, nautical skill,

^fDoc. and Cov. sec. 38:26, 27.

^gActs 10:34, 35.

^hActs 17:24-28.

ⁱMarcus Wilson, *History of the United States*, Book I, "American Antiquities."

and wonderful attainments in geography and in every branch of material advancement and of civilization generally. Ancient prehistoric America was, indeed, a civilized world. * * * * * Proceeding from north to south, we find from distance to distance unmistakable traces of mighty, skilful, and learned nations that had either wholly disappeared from the face of the earth, or had become degenerated and degraded to such an extent as to be irre recognizable at the time of not only the Spanish, but even of the Northman (tenth century) discoveries. * * * * * The Mayas (Central America) were intellectual giants, indeed. The ruins of their vast public works, of their costly edifices, of their sculptures and paintings, and of their finely carved symbolic writings attest the height of a civilization of which we might well be proud today. And yet all these evidences of a glorious past lay buried for long centuries before Columbus' discovery, in the virgin forests of Yucatan. Palenque, Uxmal, Copan, and several other ruined cities of Central America are as grand and beautiful monuments on the cemeteries of the New World as are Troy, Babylon, and Thebes on those of the Old; and their antiquity does not seem to be less venerable. They certainly pertain to America's remotest period. They were ruins more than they are now, in the sixteenth century; the natives of the neighboring region knew nothing of their origin, and no notice whatever of the existence of such cities appears in the annals of the surrounding civilized nations during the eight or nine centuries preceding the Spanish conquest. Bancroft is even of the opinion that the Maya grandeur was already at its height several centuries before Christ."^j

Such passages from highest authorities might be almost indefinitely multiplied, but the above is sufficient for the argument which follows:

Here are the two hemispheres east and west. Both inhabited by God's children, teeming millions of them, living through successive ages. Civilized nations rise and fall in each, but evidently they achieve great things; and the monuments of those achievements, in ancient times at least, are to be found as well in the western hemisphere, as in the eastern hemisphere. The Americas were populated by semi-civilized people, and also by wild tribes of men when discovered by Columbus. In the Bible, we have the evidence that God at "sundry times and in diverse manners, spake in time past unto the fathers by the prophets" to the people of the eastern hemisphere; and lastly also he spoke to them by his Son, "Whom he hath appointed heir of all things, by whom also he made the world."^k This latter visitation involved the earth-probation of the Son of God among men. An earth-life, wherein he mingled with all classes and conditions of men, and was familiarly known as one ("and Lord of all,") "who went about doing good."^l An angel had proclaimed him at his birth to shepherds watching their flocks by night, as "a Savior, which

^j*America Before Columbus*, P. De Roo, Vol. I, pp. 173-178, Philadelphia and London, J. B. Lippincott Co., 1900.

^kHebrews 1:1, 2.

^lActs 10:38.

is Christ, the Lord;" and a chorus of angels straightway sang the *Gloria*: "Glory to God in the highest, and on earth peace, good will toward men." Also at his birth came star-led magi from the east inquiring of King Herod, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."^m Inquiry among the chief priests disclosed Bethlehem of Judea as the predicted birth place of Messiah, and the magi went on to Bethlehem and found the young mother with the divine-parented Child, and there they worshiped him, opened their treasures and presented to him gifts, gold, and frankincense and myrrh. Warned of God in a dream not to return to King Herod, who sought the divine Child's life, they departed to their own country by a way other than they had come."

The young Child by this act being placed in great danger from the jealous rage of Herod, Joseph the foster father was angel-warned to depart into Egypt, there to tarry until those who sought the young Child's life were dead; and until, angel-directed, he could return with safety, and at the same time fulfil the ancient prophecy, "Out of Egypt have I called my Son."ⁿ So Joseph and Mary and Jesus returned from Egypt, and took up their abode in Nazareth, unwittingly making it possible to fulfil the prophecy concerning Messiah, that he should be called a Nazarene.^p At twelve years of age he appeared in the temple at Jerusalem, where he attracted the attention of the learned doctors, "both hearing them and asking them questions." At thirty he came to the baptism of John the Baptist, his forerunner, who when he had baptized Jesus proclaimed him both Son and Lamb of God. "which taketh away the sins of the world;" for John had received the promised sign—the Holy Ghost had rested upon Messiah in the sign of a dove, and it abode upon him, and by that token the Baptist knew this to be the Son of God; the one who should baptize with the Holy Ghost, and he saw it and bear record to his own disciples, and to all—"this is the Son of God."^q

Upon this testimony being given, Jesus opened his own public ministry. He called his twelve apostles, and commissioned them to teach. He traveled with them throughout Palestine. He instructed them by the sea shore, on the mountain top, and in the towns and villages of Galilee and Judea. In their presence he healed the sick, cleansed the lepers, made the blind to

^mLuke 2:9-14.

ⁿMatt. 2:1-12.

^oMatt. 2:15 and Hosea 11:1.

^pMatt. 2:19-23.

^qJohn 1:29-36.

see, the dumb to speak, and raised the dead; until truly it could be said of this Jesus of Nazareth, and it was said of him, that he was a man approved of God among men "by miracles and wonders and signs which God did by him."^r He reproved unrighteousness, alike in the people and in the rulers, and thus aroused their fear, and incurred their hatred. These by wicked hands took him and crucified him.

At his crucifixion, the vail of the temple was rent in twain from the top to the bottom; the earth did quake; the rocks were rent;^s and from the sixth hour there was "darkness over all the land until the ninth hour." All to bear witness to the world that the Son of God was slain!

Though "slain," however, he could not be holden of death, and so he arose from the dead; this, too, angels—frequently his attendant ministers—proclaimed first to women, and sent them as messengers of the resurrection to the apostles.^t Later the risen Christ appeared to his disciples on various occasions. First on the evening of the resurrection day, when he gave them the most palpable evidence of the reality of the resurrection saying, when the disciples in fear had supposed that they had seen a spirit:

"Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bone, as ye see me have * * * * and while they yet believed not for joy and wondered, he said unto them, Have ye any meat? And they gave him a piece of broiled fish and an honey comb. And he took it, and did eat before them."^u

A week later he appeared to the disciples again and to Thomas, who had been absent the week before, and had doubted the report of his brethren, he said:

"Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side and be not faithless but believing."

And Thomas acclaimed the risen Messiah his Lord and God.^v After this Messiah was seen of the chosen disciples at the sea of Tiberias, where he directed from the shore their fishing, and with his hands prepared them a meal of broiled fish, of which they did eat.^w He appeared unto five hundred brethren at once, the greatest number of whom were living in the early days of Paul's ministry, and he appealed to them as witnesses

^rActs 2:22.

^sMatt. 27:50, 51.

^tMatt. 23, c. f. John 20, and Luke 24.

^uLuke 24.

^vJohn 20.

^wJohn 21.

of the resurrection.^x He appeared unto the eleven disciples on a mountain—a rendezvous which he had appointed—and there he proclaimed himself as possessed of all power in heaven and in earth, and commissioned them to go and teach all nations.^y

For a period of forty days after his resurrection the risen Christ continued his intermittent appearances, and his ministry among the disciples in Judea and Galilee; and finally, being assembled with them on the outskirts of Jerusalem, he gave them commandment to tarry in Jerusalem until demonstratively possessed of the Holy Ghost, after which they should become witnesses of him and his truth both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth.^z

Thus divinely commissioned, the apostles went forth to the world as witnesses of the divinity of the Christ. Witnesses to the fact and to the efficacy of his atonement; witnesses to the fact of Messiah's resurrection from the dead, and hence witnesses to the truth of the resurrection of all men—to the doctrine of man's immortality; witnesses to the truth of the gospel of Jesus Christ as the power of God to all who believe and obey it; witnesses to the ascension of the Christ, as also witnesses to the promise that he will in his glorified, resurrected personality return to the earth in power and great glory, even as he left it; and will establish his kingdom in fulfilment of his promise,—an everlasting kingdom, wherein dwelleth righteousness.

All this was done in the eastern hemisphere in respect of God revealing himself to men, and making known his purposes with reference to their salvation; but we are asked to believe that while God was at all this pains to reveal his purposes with reference to men and their salvation on the eastern hemisphere, he was neglectful utterly to be in anyway interested in the salvation of races and nations of men on the western hemisphere! Here he left himself without witnesses of the great truths he had taken every pains to have promulgated on the eastern hemisphere! Here successive generations of God's children, through age after age of time, and without communication with the spirituality enlightened centres of the eastern hemisphere, were left to perish in ignorance of God and his purpose with reference to men! Ignorant of God's love for men; a love so great that he even gave his only begotten Son in sacrifice, that whosoever believed in him should not perish, but have everlasting life!

Is that like God? Is it like the All-Loving Father of men?

^xI Cor. 15.

^yMatt. 28.

^zActs 1. The world has no evidence that any of the disciples so commissioned ever came to America.

Under these supposed conditions, serenely accepted even by Christian people, can God—to refer back to the parable under which this argument is made—can God look upon his children inhabiting these two hemispheres and say, “I am just”? The answer is obvious; and hence I repeat, that if Christ did not come to America to reveal by personal manifestation the love of God, the glad message of human redemption, individual salvation, and each man’s immortality—oh the pity of it! Oh the injustice of it! What neglect or indifference it implies in God, with reference to so large a section of humanity—his children!

It would be beside my purpose to linger here in gloomy reflection upon the above supposed injustice of God. I am writing to deny the world’s conception of God’s limited communication of the revelation of himself, of his love, and of his purpose with reference to man. I wish to proclaim the visitation of the risen Christ to the western hemisphere, Christ in America.

V—Foreknowledge of the Christ in the Western Hemisphere

Foreknowledge of this important truth—that Christ would come in person to the western world, and here teach his gospel, and provide the means for its promulgation, we are indebted, as before briefly stated, to the Book of Mormon. The Book of Mormon, as is generally known, is a record of the ancient inhabitants of America abridged from larger sources of their history by two prophets—of the period corresponding to the latter half of our fourth century, A. D.—named Mormon and Moroni. Regarding their work as a whole it may be said that their abridgment of the ancient histories of American peoples gives an account of a colony known as Jaredites, who from the dispersion of peoples from the valley of the Euphrates, generally accepted as occurring some 2000 years B. C., came to America, landing somewhere on the coasts of what is now known as central America, and finally developed into a great and powerful nation with extensive colonial possessions in the north American continent. About 600 years B. C. this people perished by internecine wars, and were succeeded by colonies of Israelites which arrived in America from Palestine early in the sixth century, B. C. These colonies were known as the colony of Lehi and of Mulek. They settled in different parts of the western world, but finally were united, becoming one people about 200 years B. C. A great city called Zarahemla becoming the center of their civilization and national capital for many years.

Such, in briefest outline, were the peoples of America, and God left not himself without witnesses among them.

The colony which came from the valley of the Euphrates, were called Jaredites, after the leader of the colony. They had a knowledge of God, for Moroni, when beginning the translation of their record, informs us that the first part of the Jaredite record spoke of the "Creation of the world and also of Adam;" and gave an account of those things which happened from the days of Adam to the "great tower;"^a which account, however, Moroni did not include in his abridgment of their record, but limited his abridgment to those events in the Jaredite history from their migration from the Euphrates valley to the time of their destruction. This colony had knowledge not only of "Adam" but also of the "fall," for it is mentioned in their literature;^b and doubtless they had knowledge also of the corollary of the "fall," that is of redemption from the fall, and the means of that redemption. In their exodus from the Euphrates they had with them a prophet, and their prophet, Moriancumr by name, was in frequent communication with God, and the people in their journey often sang the praises of the Lord.^c To Moriancumr also was granted a full vision of the pre-existent spirit of the Christ—the God of anti-deluvian days; of the patriarchs, Melchizedek and Abraham; of the prophets; the Jehovah of the Jews—and he declared unto this Jaredite prophet, Moriancumr, that the form he beheld was the spirit-body of the Christ, in which likeness God had created man; and even as the Christ appeared in this spirit-body to Moriancumr, so he said, would he appear unto his people in the flesh.^d This vision, however, the prophet was commanded to conceal from his people.^e Centuries afterward a similar revelation was granted to one Emer.^f The last of the Jaredite prophets, Ether also knew of the Christ, and of his work, and was a preacher of righteousness.^g He not only "saw the days of Christ;" that is, in vision, but also declared that the western continents constituted a choice land, "the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord; also he predicted that upon this land of the western hemisphere would be founded an holy city, to be built by the descendants of Joseph, the son of Jacob, this city to be the "Zion" of the western world.^h

Thus, from first to last, the Jaredites were not left to perish

^aEther 1:1-6.

^bEther 3:2, 13.

^cEther 6:9-12.

^dEther 3:13-16.

^eEther 3:21, 22.

^fEther 9:21, 22.

^gEther 11:1-5. Also 13:2-4.

^hEther 13. c. f.

without a knowledge of God and of his purposes with reference to man—his fall, his redemption, his immortality; or ignorant of his purposes with reference to this western world.ⁱ And God also caused a record of these facts to be preserved, and to reach the modern world through the medium of the writings of Ether in the Book of Mormon.

The Colony led to the western hemisphere by Lehi, brought with them the Jewish scriptures extant up to the time of their departure from Jerusalem, six hundred years B. C. The five books of Moses are definitely mentioned as being in the collection, as giving an account of Adam and Eve, and a record of the Jews "from the beginning, even down to the commencement of the reign of Zedekiah, King of Judah." Jeremiah is mentioned. Their collection also contained the writings of Isaiah which are extensively quoted in the Book of Mormon, including the fifty-third chapter, Isaiah's great Messianic prophecy, by which the Christ's character and mission were made known to Israel. For though the past tense form of the verbs are used—"prophetic perfect," the future being viewed as already accomplished, it is generally conceded that this chapter, as it appears in the Old Testament, is prophetic. In this manner was it received and used by the teachers of the people descended from Lehi's colony. If the language be changed into the future tense, this noble chapter would convey to those made acquainted with it the following view of Messiah's charter and mission:

Few would believe the report about him; few would believe the arm or might of God revealed through him. He would grow up before the Lord as a tender plant, as a root out of dry ground—from an ancient stock, seemingly dead, the house or race of David. He would have no form nor comeliness, no especial physical attraction; and when men would see him there would be no striking beauty that would make him desirable. He would be despised and rejected of men; a man of sorrows and acquainted with grief. Men would hide their faces from him, and would esteem him as nothing. He would bear the griefs of men, and carry their sorrows; yet they would consider him as stricken, even smitten of God, and afflicted by him; but he would be wounded for the transgressions of men, bruised for their iniquities; the chastisement of their peace would be upon him, and with his stripes would they be healed.

All men, like sheep, would be astray, every one would be turned to his own way, and the Lord would lay upon him the iniquities of all. He would be oppressed and afflicted, yet would he not open his mouth. He would be brought as a lamb to the slaughter, and as sheep is dumb before her shearers, so would he open not his mouth. He would be taken from prison and from judgment, and who would declare his generation, for he would be cut off out of the land of the living, for the transgressions of God's people would he be stricken.

ⁱEther 13.

^jSee Mosiah 13:33-35; and ch. 14.

He would make his grave with the wicked and with the rich in his death. Because he would do no evil, there would be no deceit in his mouth. God would permit him to be bruised, to be put to grief, and make his soul an offering for sin. Then he would see his seed (the redeemed among men?), his days would be prolonged (through the resurrection?) and the pleasure of the Lord would prosper in his hand. He would see the travail of his soul and be satisfied; by knowledge he would justify many, for he would bear their iniquities.

For all this would God divide him a portion with the great, and he would divide the spoil with the strong; because he would pour out his soul unto death.

Then, as a final refrain of the whole chapter:

He would be numbered with the transgressors, he would bear the sins of many; and would make intercession for the transgressors.^k

In addition to this the inhabitants of the western hemisphere had also Moses' Messianic prophecy, and appealed to it as such, viz.:

"A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that all those who will not hear that prophet shall be cut off from among the people."^l

And then the Book of Mormon adds: "And now I, Nephi, declare unto you that this 'prophet' of whom Moses spake, was the Holy One of Israel; wherefore he shall execute judgment in righteousness."

Thus from the scriptures they carried with them in their journey from Jerusalem to the western world, and which they multiplied by copying, the people of the western world learned of the Hope of Israel, the promised Messiah, and the redemption to be wrought out for them.

But more important than what they learned from their scriptures concerning the coming and the mission of the Christ, was what was revealed to their own prophets, whom God raised up among them. To the first Nephi, in the sixth century B. C., was given, in great clearness, a vision of the chief events in the earth-life of Messiah: he saw, in vision, the virgin, who was to become the mother of the Son of God; the mother and child; the developed man-God; his fore-runner, who would prepare the way before him, John, the Baptist; the baptism in Jordan; the descent of the Holy Ghost upon him in the sign of the dove, the symbol of the Holy Ghost; the choosing of twelve special witnesses, the apostles; the brilliant ministry of the Christ, as manifested in the healing of the sick, cleansing the leprous,

^kIsaiah 53, and Mosiah, 14.

^l1 Nephi 22:20 c. f.; Deut. 18:15, 18, 19,

opening the eyes of the blind, making the dumb to speak, the lame to walk, the deaf to hear; and having and exercising dominion over evil spirits. Also the hailing of the Son of God before a human tribunal, and his being judged by the world! "And I saw it, and bear record," writes Nephi. He saw also that the Messiah would be lifted up upon the cross, "and slain for the sins of the world." After the death of the Christ he saw the world arrayed against the Twelve Apostles of the Lamb of God; he saw the pride of the world, and its wickedness; and he saw the destruction of it, that it was great; and the angel who had instructed him through the vision, said, "thus shall be the destruction of all nations, kindreds, tongues and peoples, that shall fight against the twelve apostles of the Lamb."^m

To Nephi was also granted a vision of the Christ's visit to his own people in the western world, his appearing among them, and the establishment of his Church among them," and what befell his people afterwards. But we are concerned here chiefly with the fore-knowledge this prophet had of the Christ as set forth above.

Other prophets among this people were granted visions and revelations respecting the coming and mission of the Christ in the western world, but to none in greater fulness were these things revealed than to this first Nephi, son of Lehi.

Near the time of the advent of the Christ upon earth, however, there was a prophet sent to the people of Zarahemla, Samuel, the Lamanite, who foretold certain signs that should be given of Messiah's birth, and likewise the signs of his death. The signs of his birth were to be, first, "great lights in heaven, and a 'night' of continuous light—the night before his birth, a 'night' in which there should be no darkness, 'in so much' that it would appear to men as if it were day, 'one day and a night, and a day, as if it were one day.'" "Men should know of the rising of the sun, and of its setting; therefore they shall know * * * that there shall be two days and a night. Nevertheless the night shall not be darkened, and it shall be the night before he (Messiah) is born." Second, "a new star should arise," "such an one" as the people of the western world had never before seen; and this also should be a sign unto the people of Messiah's birth. And these signs were given that the people might be brought to believe upon the Son of God.^o

The signs of his death were to be three days of darkness; the sun would be darkened and refuse to give his light; also the moon and the stars; there would be no light on the face of this

^mI Nephi 11.

ⁿI Nephi 12.

^oHelaman 14:1-13.

western land even from the time he would suffer death, to the time that he would rise again from the dead—the space of three days. And during this time of darkness, there would be great storms and tempests, and thunderings and lightnings and earthquakes; mountains would sink and valleys rise; highways would be broken up, and many cities would become desolate. All these signs of Messiah's death, as well as the signs of his birth, were to be given "that there might be no cause for unbelief among the children of men."

When the wheels of time brought these events due, they were fulfilled even as predicted; both the signs of Messiah's birth and of his death were given. The day and a night and a day of continuous light, became a reality of experience; for at the going down of the sun there was no darkness on that night, "but it was as light as though it was mid-day." And in the morning the sun rose again "according to its proper order;" and men of the western world "knew that it was the day that the Lord should be born, because of the sign which had been given. * * * And it came to pass also that a new star did appear according to the word."

VI—The Appearing of Messiah in the Western World: His Ministry

The appearing of the Christ personally in America in fulfillment of the predictions of God's prophets in the western world was as follows—and because I may not hope to give the description of the events connected with that appearing half so dramatically as it is given in the text of the Book of Mormon itself, I quote, with occasional paraphrase, much of that description as it stands in the Nephite narrative.

Thirty and three years from the time the sign of Messiah's birth was given, "in the first month, in the fourth day of the month, of the thirty-fourth year," according to the Nephite method of computing time, "there arose a great storm, such an one as had never been known in all the land. And there was also a great and a terrible tempest; and there was terrible thunder, insomuch, that it did shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. And the city of Zarahemla took fire; and the city of Moroni sank into the depths of the sea, and the inhabitants thereof were drowned. The earth was carried up upon the city of Moronihah, that in the place of the city there came a great mountain. There was a great and terrible destruction in the land southward. But

there was a more great and terrible destruction in the land northward: for behold, the whole face of the land was changed, because of the tempest, and the whirlwinds, and the thunderings, and the lightnings, and the exceedingly great quaking of the earth. The highways were broken up, and the level roads were spoiled; and many smooth places became rough, and many were burned, and many were shaken until the buildings fell to the earth, and the inhabitants thereof were slain, and the places were left desolate. There were some cities which remained; but the damage to them was exceedingly great, and there were many in them who were slain. Some were carried away in the whirlwind; and whither they went, no man knoweth, save they know that they were carried away." Thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth. Behold, the rocks were rent in twain; they were broken up upon the face of the whole earth, insomuch that they were ever after found in broken fragments, and in seams, and in cracks, upon all the face of the land. And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth ceased—for behold, they lasted for about the space of three hours; there was thick darkness upon all the face of the land, insomuch, that the inhabitants thereof who had not fallen, could feel the vapor of darkness; and there could be no light, because of the darkness; neither candles, nor torches; neither could there be fire, kindled with their fine and exceeding dry wood, so that there could be no light at all; and there was not any light seen, neither fire, nor glimmer, neither the sun, nor the moon, nor the stars, so great were the mists of darkness upon the face of the land. And it came to pass that it lasted for the space of three days.

And there was great mourning, and howling, and weeping among all the people continually; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them. And in one place they were heard to cry, saying, "O that we had repented before this great and terrible day, and then would our brethren have been spared, and they would not have been burned in that great city Zarahemla. And in another place they were heard to cry and mourn, saying, O that we had repented before this great and terrible day, and had not killed and stoned the prophets, and cast them out: then would our mothers and our fair daughters, and our children have been spared, and not have been buried up in that city Moronihah." And thus were the howlings of the people great and terrible.⁷

⁷III Nephi 8.

Then came a peculiar phenomena in revelation, the voice of God speaking so as to be heard at once by all the people throughout the land, who were spared from the great destruction—a great collective revelation. Only one other instance is recalled where such a revelation was given. This in the first promulgation of the Ten Commandments, as recorded in the Book of Exodus. In giving these commandments God addressed himself by word of mouth to the whole assembly of Israel, so that all the people heard the divine voice giving the commandments, until awe-struck they pleaded that Moses might speak unto them, and not the Lord, lest they should die.” Here follows the collective revelation to the people of the western world.

“And it came to pass that there was a voice heard among all the inhabitants of the earth, upon all the face of this land, crying, Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth, except they shall repent, for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen. Behold that great city Zarahemla have I burned with fire, and the inhabitants thereof. And, behold, that great city Moroni have I caused to be sunk in the depths of the sea, and the inhabitants thereof to be drowned. And behold, that great city Moronihah have I covered with earth, and the inhabitants thereof, to hide their iniquities and their abominations from before my face, that the blood of the prophets and the saints shall not come any more unto me against them. And behold, the city of Gilgal have I caused to be sunk, and the inhabitants thereof to be buried up in the depths of the earth. Yea, and the city of Onihah, and the inhabitants thereof, and the city of Mocom, and the inhabitants thereof, and the city of Jerusalem, and the inhabitants thereof, and the waters have I caused to come up in the stead thereof, to hide their wickedness and abominations from before my face, that the blood of the prophets and the saints shall not come up any more unto me against them. * * * Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning; * * * I am in the Father, and the Father in me; and in me hath the Father glorified his name. I came unto my own, and my own received me not. And the scriptures concerning my coming are fulfilled. And as many as have received me, so them have I given to become the Sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. * * * Behold, I have come unto the world to bring redemption unto the world, to save the world from sin: therefore whoso repenteth and cometh unto me as a little child, him will I receive: for of such is the kingdom of God. Behold, for

*C. f. Exodus 19 and 20. After the Ten Commandments were given, and Moses went up unto the mountain to the Lord, God said to him: “Thus shalt thou say unto the children of Israel, Ye see that I have talked with you from heaven.” Ex. 20:22. Moses later referring to this circumstance of God speaking to the children of Israel collectively, said: “Did every people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?” Deut. 4:33. c. f., 32.

such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved.”^s

“All the people of the land heard these sayings, and did witness it. And after these sayings there was silence in the land for the space of many hours.”

The heavy mists and blackness of the late three days of darkness drifted away, the glorious sun shone again, and was all the more welcome because of the late, protracted darkness. The tempest had sobbed itself to silence; the quaking earth had ceased to tremble, and a great calm had come to physical nature.

A multitude of people were gathered about a temple that had escaped the general wreckage of destroyed cities and shrines, holy and otherwise. They were pointing out to each other the mighty changes that had taken place upon the face of the land, marveling and wondering one to another, concerning all that had taken place, when lo, they heard a voice speaking. They knew not at first whence it came, nor could they understand at first the articulated sounds. It was not a loud voice, but it pierced them to the center, insomuch that there was no part of their frame that it did not cause to quake. “Yea, it did pierce them to the very soul, and did cause their hearts to burn.” Was it reminiscent of that voice so lately collectively heard by the people, upbraiding them for their unbelief, and for their sins? A second time they heard the voice, but “understood it not.” And again the third time they heard the voice, and did open their ears to hear it; and their eyes were toward the sound thereof; and they did look steadfastly towards heaven, from whence the sound came; and behold the third time they heard the voice they understood it; and it said unto them:

“Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name: hear ye him.”

And it came to pass as they understood, they cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. And it came to pass that he stretched forth his hand and spake unto the people, saying:

“Behold, I am Jesus Christ, whom the prophets testified shall come into the world. And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in tak-

^sIII Nephi 9.

ing upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.”^t

This marvelous announcement opened Messiah’s personal ministry in the western world. In it he taught the people the means of salvation, the love the Father had for them; the love he also bore them. He continued it until he had established a ministry for teaching his truth—his gospel; he founded his Church, he gave to it his name; he commanded the ordinances of his gospel to be administered; water baptism for remission of sins, in which was to be symbolized his death, his burial, his resurrection, his walk in newness of life, signifying the new spiritual life to be of him who received the ordinance. Also Spirit baptism by the laying on of the hands, by which the Holy Ghost was imparted, and the convert brought into union with God, a spiritual life attained. The sacrament of the Lord’s supper was given as an ordinance through which the spiritual life of the believer was to be perpetuated. The resurrection was taught, the assurance of an eternal life established, giving meaning to this present life, and a strength and power unknown to those who have no such faith in the “promise,” “which God, that cannot lie,” gave “before the world began.”^u

And thus in all things needful for man’s salvation did Christ minister unto the people while in America, and left a church as an institution through which to continue the work. And many were saved. Following the awful cataclysmic disturbances throughout the land,—the three terrible days of darkness, the earthquakes, the tempests, followed by the open and all-glorious appearing of the Christ—conversion to the truth, was universal; and the people continued in the truth, quite generally, for three generations^v—equivalent in the Nephite method of chronology to three hundred years; a “golden age.” But in the fourth generation unbelief asserted itself; pride, which followed prosperity and peace, reared its head; corruption and sin abounded, with alienation from God as a result. Righteousness in them was overwhelmed. Unholy ambition led to strife, to plots and counterplots, to wars. The story of the inhabitants of the western world, is the story of man everywhere. He cannot long sustain “immunity from grief and pain.” “Nations melt from power’s high pinnacle when they have felt the sunshine for a while,” and downward go like avalanche “loos-

^tIII Nephi 11.

^uSee Titus 1:2. For all the above teaching of Jesus in the western world see III and IV Nephi, *passim*; and writings of Moroni, chapters 1 to 9.

^vIII Nephi 28:23; c. f. *Ibid.* 27:30-32; and I Nephi, 12:11-14, and context. Also Alma 14:10-12.

ened from the mountain's belt." It was particularly so with these western-world peoples of the fourth century of the Christian Era. And deservedly so, in their case, since they fell into sinful ways after such knowledge of truth had been vouchsafed unto them, as herein described, with such a wonderful display also of God's majesty, power, justice, mercy and love. No wonder that when they turned away from such marvelous light their darkness was correspondingly great, and their destruction sure and swift. So indeed it was; for internecine wars quickly overthrew orderly government among them, anarchy followed with all its destructive horrors, and the close of the fourth century left them in a state of barbarism, from which state they had but little recovered, except in the regions now known as Mexico, Central America, and Peru, when Europeans, in the fifteenth century of our era, reached their shores.

Such the great blessings of knowledge which God vouchsafed to the inhabitants of the western hemisphere, concerning himself, concerning the Christ, the gospel of redemption, concerning the justice, mercy and love of God. Such the account of the melancholy and rapid decline from divine grace to barbarous conditions.

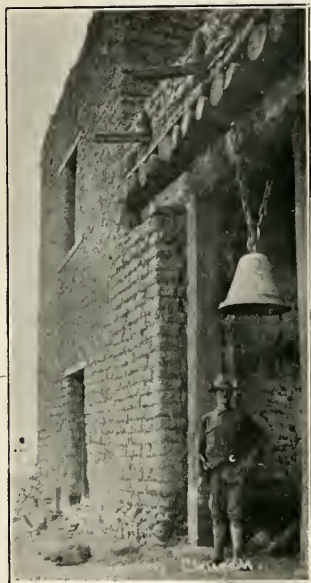
Is it possible that such scenes and events as are described in the foregoing pages could have really happened in the western hemisphere without leaving some traces in the legends, and traditions of the native races? Certainly a negative answer must be made. If traces of these alleged events are not to be found, much doubt would be cast upon the things that are stated from the Book of Mormon in this chapter. And conversely, if such traces are to be found, they would be of very great evidential value in support of the truth of the Book of Mormon narrative of these matters, and of the truth of the Book of Mormon itself. To find the traces of these wonderful events in the traditions of the native races,—*Christ in the Traditions of America*—will be the subject of the chapter which follows this.

On Villa's Trail in Mexico

By Hon. Anthony W. Ivins

V

After resting about two hours at La Joya, and feeding their horses a little corn, which was obtained from the citizens, Major Howze and his troopers took up the trail of the Villistas and hurried on to the south. While the horses were eating, the men searched the town for arms, and collected an assortment of guns and pistols varying from old-fashioned flint-locks and horse-pistols, to modern mausers, all of which were broken and left in a pile at the church.



Mexican church with American soldier standing in the belfry

The trail led over a point of the mountain, and down to a branch of the Conchos river. Before reaching the river, an attack was made by Mexicans on the pack train, which was in the rear, but was beaten off without casualty to the Americans. A little farther on, as the troops were passing through a small open space on the river bottom, a terrific fire was opened upon them from the hilltops on the north, south, and west. There was very little cover, so little in fact, that Major Howze stood in the open, holding his horse, until the fight ended, while the troopers took refuge in a small gully which afforded scanty protection. The Mexicans, who seemed to number about one hundred, were concealed in the rocks, so that only occasionally was it possible to see one of the attacking party.

Lieutenants Larson and Collins, with a troop of cavalry, dashed across the flat and charged up the hill, while Captain Swift, with a part of his troop, charged up another slope to cut off the retreat of the Mexicans, who ceased firing and fled. One of Lieutenant Larson's men, private Kirby, was killed, and sev-

eral others wounded, and a number of horses killed in this fight.

It was growing dark as the command assembled on the flat, where a bonfire was started, and by its light a grave dug under a mesquite tree. A wounded horse, lying near, groaned with pain, the men stood in groups with uncovered heads, while Major Howze and staff, surrounding the grave, repeated the Lord's prayer. The Major dedicated the spot, and there, far from home and friends, the body of the first American boy to fall on Villa's trail was left, and his comrades hurried on in pursuit of his slayers.

The horses were fed a little corn, and a long night ride made to Santa Cruz de Herrera. Before reaching the town, the men dismounted and approached on foot, going in opposite directions, the plan being to encircle the town with a cordon of men, each man following his comrade with about twenty yards of space between them. When the circle was almost formed, a body of mounted men rode from the town and, keeping up a rapid fire, broke through the lines, the troopers firing a few shots as they passed out. When morning came the people were collected together, but all denied that they were Villa sympathizers, the Villastas had been in the town, they said, but had gone before the troops arrived, or had slipped away during the night. Of the mounted men who broke through the line, two



After feeding their horses a little corn, Major Howze and his troopers took up the trail of the Villistas and hurried on to the south

had been killed, one of them being Lieutenant Juan Beltran, a Villa officer.

This was on the 10th of April, and the command left Santa Cruz de Herrera early in the morning, headed south toward the Durango line, their objective point being San Pablo de Belleza,

the birthplace of Pancho Villa, whose proper name, it was learned, was Dorotello Arango. When within fifteen miles of this town Major Howze became satisfied that Villa was behind him, in the neighborhood of Santa Cruz, and, being sadly in need of supplies, turned to the northeast, with the intention of going to the city of Parral, about three days march distant. As the column approached Parral, a Mexican officer came out with



The most southerly point reached by the Punitive Expedition. At this point Villa's trail was lost, and the troopers turned toward Parral. The man in the foreground is Dave Brown, chief scout of the Expedition

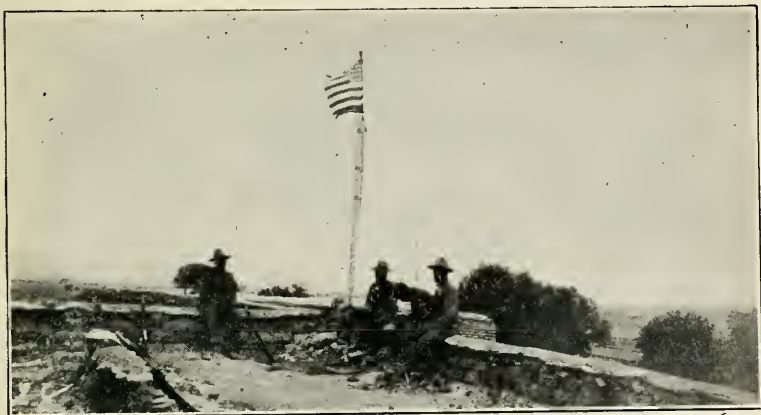
a white flag, and warned the Americans not to enter the town. Soon after, the Mayor and Chief of Police joined them, and all urged the command go around the town, and not pass through it, because, they said, a detachment of American troops had unexpectedly appeared the day before, who had asked and obtained permission to pass through and purchase supplies, but that when the civilian population discovered that an army of foreigners was in the city, they had attacked them, and that a number of men had been killed and wounded on both sides. This was Major Tompkins' command, which had asked and received permission the previous day to enter Parral, buy supplies, and pass peacefully on; but which, when in the narrow streets had been attacked by civilians and soldiers, whom the officers could not control, and a running fight had occurred as the Americans retreated to Santa Cruz. In this fight, four Americans were killed and a number wounded, and one man lost, whose fate was never learned. The losses inflicted on the Mexicans were heavy.

Upon learning of this circumstance Major Howze took the road to Santa Cruz, where he formed a junction with Major Tompkins, and Colonels Brown and Allen. There were now

seven hundred men in the command, which was thought to be a sufficient number to defend itself against any hostile attack.

The command rested at Santa Cruz eight days, and then moved north toward the advanced base to Satevo, where the commissary was replenished, and Major Howze's troop went on to San Antonio de Arenales. At this point word was received that a fight had occurred at a ranch called Ojos Azules, between Carranzistas and Villistas, in which the former had been defeated and a number taken prisoner, and that the Villistas, under command of Martin Lopez, a Villa captain, were advancing to attack Cusihiuriachic. General Pershing sent Major Howze to investigate this rumor.

An all-night ride brought the command to Ojos Azules, just after sunrise in the morning, on May 5, a Mexican national holiday. The ranch is situated in a little valley, or flat, with hills surrounding which are covered with timber and rocks. It is enclosed with a wire fence, through which an old fashioned set of pole bars gave access to the ranch houses. As the Americans



Santa Cruz, where Major Tompkins made his stand and beat off the Mexicans after the battle of Parral. The flag-pole is on the top of a Mexican house

entered the valley from the north a random fire was opened upon them by the Mexicans. Not stopping to use their rifles the troopers drew their revolvers and charged, Lieutenants Graham and Lord leading their men through the bars, one end of which were down. Lord's horse went through the opening, while Graham's mare cleared a four-and-a-half foot gate on one side and landed among the Mexicans, who scattered and fled to the hills.

When the fight ended, and the troopers had returned from

the pursuit, it was found that forty-two Mexicans had been killed, and ninety-two prisoners taken. To the surprise and gratification of the Americans, not a man among them had been



A typical Mexican ranch. It was at one of these ranches that the battle of Ojos Azules was fought

killed or wounded. Many had bullet holes through their hats and clothing, but the only loss was two horses killed and two wounded.

My Faith

I've never seen old England's shore,
Have never roamed her dales and dells;
Her spirit free, the salt sea o'er,
The tale of ties and kinship tells.

I've never seen the sounding sea,
Have never stood upon the shore;
But o'er the mountains comes to me,
The endless, singing ocean's roar.

I have not seen the blest abode,
Beyond the skyblue dome;
But known that when I've borne life's load,
My spirit there shall find a home.

Guy E. Coleman.

Japanese New Year

By C. Ralph Amott

On the 25th of December last, Santa Claus came to a large number of our little Oriental companions residing near the Church in Osaka. To many of them this was his first appearance, and the happy hearts and bright smiles he left behind him will surely be enough to gladden and warm the heart of the old gentleman throughout the coming year.

We entertained the parents and friends of our Sunday school students at a party, in which the parts were taken almost ex-



Osaka Sunday School, Japan. Left, LaFayette C. Lee; right, C. Ralph Amott, conference president.

clusively by the students themselves. They all had worked splendidly in preparation, and carried off their parts with an earnestness and vim that well repaid their every effort expended in teaching them.

Our only trouble was that the house was too small to accommodate all that came. One hundred and forty were admitted, but we were forced to deny admittance to a large number who came later. Santa Claus, as a yearly visitor, is as yet not generally known among our little friends here, but with the

spread of Christianity, he is gradually extending his operations, and each year witnesses an increasing number of little hearts gladdened, and little faces made bright by his calls.

For the Japanese boys and girls, a New Year's celebration takes the place of our Christmas. There is no "Saint Nick" to distribute presents, to be sure, but his place is filled by other loving hands and bright and early on New Year's morning, little brother and sister clad in their newest clothing start out to make their calls. The boy, if he be of school age, most probably donning his school suit of approved foreign pattern with shoes, stockings and cap to match, and little sister, without fail, in her long, flowing, brightly colored "kimono," resplendent with flower



Making a call.

patterns that seem to radiate color and light on all with whom she comes in contact. This "kimono" is fastened around the waist with a long silken belt, or sash, likewise patterned and brightly colored, which is tied in a large flat knot at the back, extending almost to the shoulders.

Thus arrayed and carrying with them a number of little cards on which their names are neatly engraved, they make their calls, stopping a few minutes at the homes of each of their playmates, to wish them a Happy New Year, or if they happen to be out, to merely leave one of their cards, which answers as well as a greeting.

This over, they assemble in the streets, the boys to fly kites, the girls to play at battle-door and shuttle-cock, or else are en-

tertained at home or at the home of a friend, with card games, and a "mochi" (rice cake) feast. This latter is the universal delicacy at this period of the year, and is to a Japanese New Year what nuts, candy, and other sweet temptations are to a Christmas at "home."

"Mochi" is a soft cake made by first steaming and then pounding in a mortar, a certain kind of very glutinous rice, until it comes to a soft but substantial consistency. It is then cut up into small squares, or else moulded into little half balls, according to the locality in which it is made, and baked or toasted over a charcoal fire. When thoroughly brown on both sides it is eaten either with sugar, or several varieties of bean powder made for the occasion.

New Year's day is the most important of all, but the festivities continue during the week following. The streets are filled with gaily clad, laughing, shouting children, and although the season is winter, the variety and mass of color displayed on "kimonos," sash, and fantastically painted wooden clogs, make the view as attractive as could the most gorgeous spring foliage.

Osaka, Japan.

My Mother

I'll love you, mother dear, throughout my years.
 You gave me birth in anguish, pain, and tears;
 You nurtured me in helpless infancy,
 And watched beside my sick-bed wearily,
 Dear, patient mother.

In childhood, when my playmates caused me pain,
 And to my callow mind life seemed in vain,
 Whom did I seek to share my childish tears,
 To soothe my woes and 'lay my little fears?—
 My dear, sweet mother.

And now in manhood's years, when things go wrong,
 When hope is on the wane, and time seems long,
 That same sweet smiling face still brings me joy,
 And bids me do my duty—I'm her boy;
 God bless my mother.

Kemmerer, Wyoming

H. R. Harrison.



Outlines for Scout Workers

By Mariza Clay and D. W. Parratt

XVII—The California Gull

A Visit from the Sea

Far from the loud sea beaches, where he goes fishing and crying,
 Here in the inland garden, why is the sea gull flying?
 Here are no fish to dive for: here is the corn and lea;
 Here are the green trees rustling. Hie away home to sea!

Fresh is the river water and quiet among the rushes;
 This is no home for the sea gull, but for the rooks and thrushes.

Pity the bird that has wandered! Pity the sailor ashore!
 Hurry him home to the ocean, let him come here no more!
 High on the sea cliff ledges the white gulls are trooping and crying;
 Here among rocks and roses, why is the sea gull flying?

—Robert Louis Stevenson.

1. How many kinds of gulls are found in our Great Basin? Which is the most common?
2. What color markings has this gull?
3. Contrast the male and female California gulls in size and color.
4. Where and of what do these birds build their nests?
5. Upon what does the California gull subsist?
6. Where does it winter?
7. Why should the people of Utah hold the gull in esteem?
8. What, of late, has been done to show the reverence in which the gull is held in our community?
9. Should the gull be protected by law? Why?

Handy Material

"I have slain the Mishe-Nahma,
 Slain the King of Fishes!" said he;

"Look! the sea-gulls feed upon him,
Yes, my friends Kayoshk, the sea-gulls;
Drive them not away, Nokomis,
They have saved me from great peril
In the body of the sturgeon,
Wait until their meal is ended,
Till their craws are full with feasting,
Till they homeward fly at sunset,
To their nests among the marshes."—*Hiawatha, Longfellow.*

Thirty forms of gulls and near allies are found in North America. Of these, three are in reality eastern hemisphere birds which occasionally wend their way to our continent. Five others spend their entire time in Canada and never venture southward to the United States. Fourteen breed in the arctic regions and come to our country only in migration or during the colder months of winter. Only one of the thirty breeds south of the United States and this habitually visits our waters during summer migrations. Thus, of the whole number of these sea birds, not more than seven both breed and winter in the United States.

Strange as it may seem, one-sixth of all the gulls and allies of the North American continent have representatives in our inland country. Every summer witnesses the California, Ring Bill, Franklin, and Bonaparte gulls, floating upon the waters of Great Salt Lake, and at times the Sabine gull is numbered among them. Of these the California is by far the most numerous and is the one with which we are best acquainted. The Ring Bill, however, is a regular breeder on the lake islands, and is also quite generally known throughout the country contiguous to our inland sea.

The California bird, somewhat larger than the Ring Bill, measures ordinarily from twenty to twenty-three inches in length. Its boat-shaped body is interestingly fitted to floating upon water and cutting through air, and its comparatively long, powerful bill admirably suited to seizing and killing desired prey. The bill is yellowish in color and, like that of the Ring Bill gull, bears a characteristic black marking called a ring; however, with the latter bird, the ring encircles the entire bill, while with the Californian it is found only on the lower part.

The beautiful bird under consideration is mantled with a clear, bluish gray covering, and his black primary wing feathers are appropriately tipped with contrastive white. The female, a little smaller than the male, is very much like him in both color and markings, although her attire is more subdued with contrasts less showy. To her belongs the privilege of selecting a companion from among the proud males, and in this, of course, she has but little need for attractive gowns and striking contrasts. These, certainly, would prove detrimental to her best



Mahonri M. Young.

THE GULL MONUMENT, SALT LAKE CITY, UTAH.

The Only Bird Monument in the United States.

interests, for her chief concern is in hatching eggs and rearing young in a manner least observed by lurking enemies.

The gull, though not a songster, has a distinguishing cry-like call quite familiar to all who know him. He is especially noisy in the spring during mating season and seems to use his call to attract coveted females and also as a means of warning against possible danger.

Hat, or Bird, Island, in Great Salt Lake, is the favorite rendezvous for the many gulls of our famous basin. Bird students estimate that in the neighborhood of fifteen thousand gulls, mostly California and Ring Bill, make their summer home upon this isolated, guano-bearing breeding ground. Here they are practically free from molestation by prowling animals, but notwithstanding this they are decidedly quarrelsome among themselves. They frequently steal one another's eggs, and often engage in fights proving fatal to one or more of the plucky combatants.

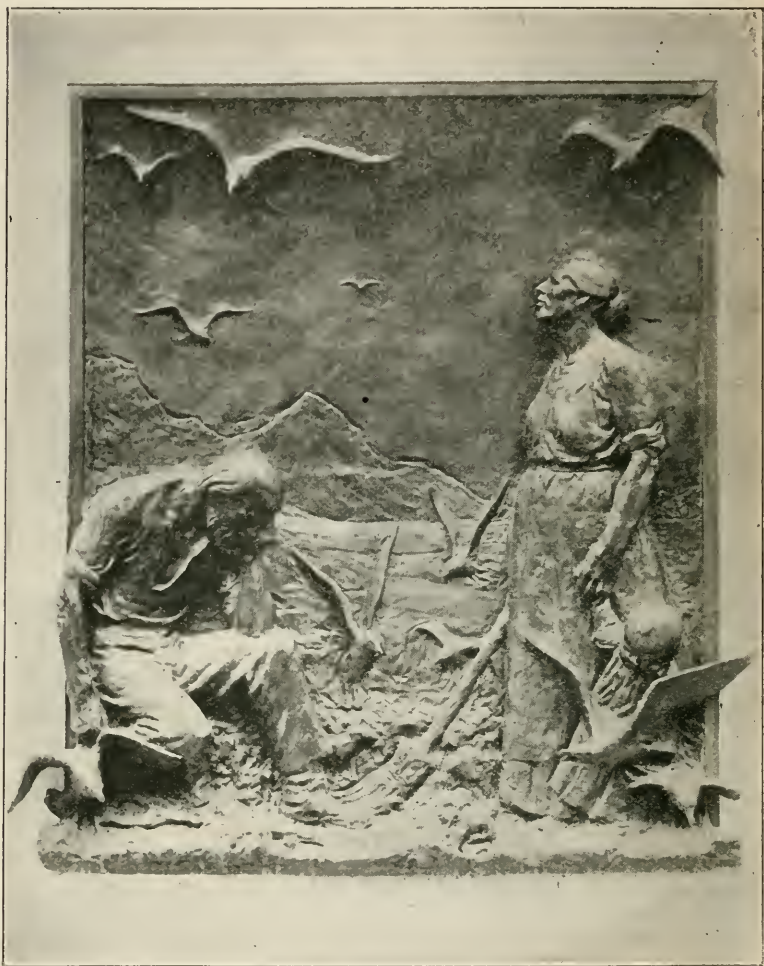
Their home island in the briny lake is a considerable distance from the principal sources of food supply. In consequence, it is estimated, they are obliged to travel from thirty to fifty miles daily to satisfy their wants. Regularly every spring they flock to fields, miles away, and there follow the plowman to secure uncovered worms and insect larvae. Often they visit the dump piles west of Salt Lake City to scan for stray bits of food, and frequently they follow our valley streams and fresh lakes looking for dead fish that perchance have been washed ashore or left by fishermen.

Gulls seem to be especially fond of field mice, and exhibit great patience in catching them. In the summer of 1907-08 these troublesome little fellows were ravaging the alfalfa crops in Nevada when thousands of the "white wings" flocked to the devastated fields and literally cleaned them of the pestilent rodents.

Of the rescuing aid the gulls rendered the early settlers of Utah, we are, or should be, well acquainted. In commemoration of this needful service, an appropriate monument has been erected to these beautiful birds. In reference to this, the only bird monument of our country, and the bit of history behind it, the United States Department of Agriculture, in a recent report, says:

"That at least one community has not been unmindful of the substantial debt it owes the gull is attested in Salt Lake City, where stands a monument surmounted by a bronze figure of two gulls, erected by the people of that city 'in grateful remembrance' of the signal service rendered by these birds at a critical time in the history of the community. For three consecutive years—1848, 1849 and 1850—black crickets by millions threatened to ruin the crops upon which depended the very lives of the settlers. Large flocks of

gulls came to the rescue and devoured vast numbers of the destructive insects, until the fields were entirely freed from them. It is no wonder that the sentiment of the people of Utah as reflected through their laws affords gulls



Mahonri M. Young.

THE COMING OF THE GULLS

South Panel of the Gull Monument, Salt Lake City

the fullest protection. It would be well if such sentiment prevailed elsewhere throughout the United States. However, within the last few years much progress has been made in protecting these most beautiful dwellers of the seaside."

So long as food is plentiful and climate agreeable, the gulls

remain with us, but when conditions change they take wing across the western desert to the Pacific Ocean, and there, in California's balmy winter, await the return of spring to come back to our inland sea. And the spirit of welcome that greets them is sensed in the following suggestive verses from the pen of Prof. Howard R. Driggs:

Voice from our Sunset Sea—joyous and clear!
Herald of spring—Western spring!
Fling thy wild cry, till the echoes reply,
And the sage plains rouse fresh at thy ring.

Joy 'tis to hear thee—child of our brine—
A fleck of its salt foam, flung forth at year's morn;
Joy 'tis to see thee—afloat 'gainst the blue,
On thy slow-sweeping pinions upborne.

There's cheer in thy note as it leaps from thy throat;
Thy strong tones give health to the heart,
Thy lusty "Was hael," like the red warrior's yell,
Strikes through the calm air like a dart.

At that call all the brooklets burst forth from the snow,
The hillsides flash green, the meadow-larks trill,
The sego-cup sways in the sage;
But the black cricket glooms and lies still.

Not alone for glad spring that fans from thy wing;
Nor yet for thy pure snowy form,
But more for the memory of thy good deeds,
Do we praise thee, dear bird of year's morn.

Thy name links with days of the bronzed pioneer,
When he first turned these stones into bread,
The odds all against him—harsh soil, savage foes—
His children scant clad and worse fed.

But the stubborn soil, yielding at last to his stroke,
Gave promise of plenty in hand,
When blasting like flame, the cricket horde came,
Gnawing green-fields down to the sand.

Stout hands smote and smote; in vain was man's might,
The black plague like famine gnawed on,
Till God heard the prayer that rose from sore hearts,
And he scattered the night with his dawn.

From the crest of the wave, to strike and to save,
Came thy swift host of sea gulls bright-mailed,
With clarion cry, to sweep down the sky
And fall on the foe like fierce hail.

The dove then was eagle, smiting sure in his wrath,
The black scourge was scourged from the plain;
God's might answered faith, as when manna was sent,
And the stricken land smiled once again.

Voice from our Inland Sea—joyous and clear!
Herald of spring—Western spring!
Scream out thy glee; our hearts shout with thee;
All the sage plains refresh at thy ring,

Destiny of the American Nation

Declared by Prophecy ★

By James E. Talmage, of the Council of the Twelve

The commanding position of the United States among the world powers, and the prominent place the American nation is to maintain as the exponent and champion of human rights, were foreseen and predicted centuries before the beginning of the Christian era. Such is the Book of Mormon record.

The prophet Nephi was one of the original company who, under the leadership of his father Lehi, left Jerusalem in the year 600 B. C., and journeyed to the Arabian shore, thence voyaging to the American continent in a vessel they had constructed, as, centuries earlier, Noah had built an ark under Divine guidance. A few decades after the arrival of the colony on "the promised land," the people were divided through contention; and opposing factions developed known as Nephites and Lamanites. The Nephite nation was destroyed about 400 A. D., and the Lamanites exist today as the American Indians.

In the early stages of the exodus, while the travelers were journeying seaward through the deserts of Arabia, the Lord revealed unto Nephi that a part of the posterity of his brethren would be smitten by the righteous wrath of God; and it was specifically shown that the nation into which the little company was to develop would be isolated beyond the seas from all other peoples. Thus runs the account of the revelation to Nephi the prophet, the events being chronicled in the past tense as though already accomplished:

"And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren. And it came to pass that the angel said unto me, Behold the wrath of God is upon the seed of thy brethren. And I looked and beheld a man among the Gentiles who was separated from the seed of my brethren by the many waters; and I

*Our readers will be interested in knowing that under existing arrangements brief articles dealing with historical and doctrinal topics relating to the Church are published at weekly intervals in some of the leading newspapers of the country. These articles are written by Dr. James E. Talmage, and each contribution is complete in itself as a concise and simple treatment of the respective topics. While intended primarily for non-members of the Church, the short contributions are of decided value to our own people, and some of them will appear from time to time in the columns of the *Improvement Era*.—Editors.

beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land." (Book of Mormon, I Nephi 13:10-12.)

Lehi and his people were Hebrews; all other nations are designated in the Book of Mormon as Gentiles. As later parts of the record make plain, "the promised land" is the continent of America. The "man among the Gentiles," who was to come across the many waters and discover the descendants of Nephi's brethren upon whom the wrath of God had fallen, was Christopher Columbus whose mission was as surely foreappointed as was that of any prophet. Then follows the prediction of the migration of the Pilgrim Fathers, who are described as "other Gentiles" going forth out of captivity; while the subsequent occupation of the land by multitudes of the Gentiles who would prosper as a nation and would subjugate the Indians is impressively set forth. The struggle of the American colonies for independence was foretold, and the assurance that the power of God would be exercised to give them victory over "their mother Gentiles," or the British nation, was inscribed on enduring metal before the existence of the western world had found place even in the dreams of mankind.

In the economy of God, America, which is veritably the land of Zion, was aforetime consecrated as the home of a free and independent nation. It is the divinely assured inheritance of the "House of Israel;" and people of all nationalities who will abide by the laws of righteousness, which embody the principles of true liberty, may become by adoption members of the House of Israel. For a wise purpose this promised land, the American continent, was long kept from the knowledge of men; and the hand of the Lord has been potent in directing its discovery and in the establishment of the nation of promise and destiny thereon. Nephite prophets reiterated this solemn assurance, and proclaimed as the will and purpose of God that the government of the land should be a government of the people and not the tyranny of kings.

The Latter-day Saints hold that the American government is a divinely established institution, and that the men who framed the Declaration of Independence and the Constitution of the United States were worked upon to act in accordance with the purposes of God, as were all who have striven to establish, and as are all who strive to maintain, the righteous supremacy of the Republic of the United States.

The Gift of Trapper's Cave

By Elsie C. Carroll

(Concluded from p. 445)

Thanksgiving had passed, and the boys at Good Luck were looking forward to Christmas. The church had made an appropriation to help build the new gymnasium-reading-room. The president of the mine and Channing had made liberal contributions, and the boys, not to be outdone had gone into their wallets with very satisfactory results. Harrie had begged to donate her library and the minister intended to contribute a splendid organ. They hoped to have the building ready for the Christmas celebration that was being planned. Already the boys from two nearby camps had been invited, and many friends from Mohava had promised to come out. Mrs. Channing had returned from a summer's visit with her people in the east and she with Harrie and the other women of the camp were enthusiastically working out their part of the program.

And through it all, Nick Tupples and his gang became more troublesome with each step of progress taken by the camp. Even Harrie had apparently lost all influence with them. Their chief grudge was still against the minister, though they "had it in," as the boys said, for the whole camp. Harrie did all she could to show Nick that her friendship was just as true and warm as it had been in the old days, but he had become sullen and secretive and she could no longer understand him.

It had been an open autumn. Although Christmas was only two weeks distant, no snow had yet fallen. On the mountain, small patches of brown and golden foliage were still visible. The air was just sharp enough to send the blood hurrying through the veins, giving an added tang to life.

"Let's climb to that ledge and see what that bed of crimson is," said Woods, one afternoon as he encountered Harrie coming from Mrs. Channing's.

"Why, that's a patch of wild raspberries," she told him. "I picked enough berries from there this spring to make five quarts of jam. But come on. I'll go with you. The leaves are gorgeous."

They scrambled up the steep trail like a couple of school

children. Woods could not help noticing the rich color in the girl's cheeks, and the free, graceful swing of her body. He was conscious in a vague, unanalyzed way, that his friendship with this strange girl of the mountains was different to any he had ever known before. He found himself making minute comparisons between her and the delicate beauty of Madge Warwick, the girl he had most been thrown with in his aunt's circle, at home. He could not even imagine Madge climbing any sort of a mountain, much less scrambling up a rocky precipice with the agility and grace of a young fawn. He was thinking now of the warm glow of happiness he always felt in Harrie's presence. But it was not strange; she had helped him so much in his work. He would, in all probability, have been driven from the camp that first night if it had not been for her. A sudden wave of gratitude swept over him as he recalled these facts, and all the subsequent support she had given him. They were almost to their prize. One cliff had been scaled, but another, still more perpendicular remained. Woods clambered up the steep rocks and reached down for the girl's hand. When she was by his side, he still kept the small brown hand and pressed it warmly. She looked up in confused embarrassment, trying to draw her hand away.

"You have helped me so much, Miss Harrie," he said hurriedly, to excuse this uncalled for demonstration. "I don't believe I have ever thanked you for saving me that first night."

"Please don't then," she said, withdrawing her hand, "for how could I ever thank you for what you have done for me?" He knew she meant his opening for her the door to education.

"Oh, but that was just a pleasure to me. You have worked so hard to help me succeed. Why have you done it? Was it all because you liked the boys?" He saw a deeper color spring to her cheeks, and he felt alarmed at the sudden impulse that had prompted the question. Still he waited impatiently for her answer.

The girl stood a moment with downcast eyes. He saw a quiver pass over her slender body. It recalled that day in Trapper's Cave. He felt an overwhelming desire to take her in his arms. The girl looked up into his face for a second, then, instead of replying to his question, she darted away with the challenging call that she could beat him to their goal.

He did not accept the challenge, but followed slowly, alarmed at his own behavior. Why had he been so indiscreet? He felt that he had nearly destroyed a very precious thing,—his simple, sacred comradeship with this wonderful girl.

When he joined her she had her arms full of the red-brown leaves, and as if to convince him that he must not allude to a

forbidden subject, she began a lively chatter about the various shrubs about them. They soon started down the hill.

"Wait," said Woods presently. "Let's go to the Trapper's Cave while we are up so near it. It will soon be winter and we will have to give up these rambles." But the girl shook her head. He felt instinctively that she had some delicate reason of her own for not wishing to visit the spot. Their conversation of that other day had never been referred to, and the man found himself often wondering if she still regarded her origin as such a tragedy.

* * * * *

A week later the minister was standing with Mr. and Mrs. Channing and some of the boys on Channing's porch looking at the new church that was now all but completed. It was a splendid little structure providing, aside from the assembly room, a good gymnasium and a couple of comfortable reading rooms.

Across the gulch in front of the bunk-house Harrie was standing with Mrs. O'Hara and Nick. Presently someone drew attention to a covered carriage that had just come in sight on the road leading up from Mohava. Woods strained his eyes for a moment, then sprang down the steps exclaiming, "I do believe that's Uncle Phil!"

A few moments later the carriage drew up in front of Channing's cabin, and the distinguished looking man who was sitting by the driver got to the ground and seized both of the minister's hands.

"You see, my boy, we came a little early, taking advantage of this splendid weather. How are you? You never looked so well in your life. Preaching must agree with you." With a chuckle, he turned to the carriage and assisted a stout, rosy cheeked lady, who rushed to Woods and took him in her motherly arms.

"Aunt Polly, I can't tell you how good it is to see you," he said kissing affectionately the woman who had taken his mother's place in his orphaned life.

"But you'll be more glad to see someone else," his Aunt replied roguishly. "You can't guess the surprise we brought you."

"No, really, I can't, but don't keep me in suspense."

His uncle opened the carriage door again, and a slender girl, with great masses of yellow hair and a skin as fair as a lily, stepped to the ground.

"Why, Madge!" he exclaimed. "How good of you to come!" He took the two hands she extended and looked for a moment into the fair face.

The miners discreetly left the porch, and the guests were

presented to Mr. and Mrs. Channing and taken into the house.
* * * * *

It was Christmas Eve. The week just passed had been a busy one for Ralph Woods, but not altogether a happy one. Besides his regular work, there were his friends to entertain, and preparations for the coming festival. These should only have been pleasant tasks, however. Finally, after studying himself for some clew to his own ill humor, the young man was forced to admit, it was because he had not seen Harrie Lee since the arrival of his guests. Since that day on the mountain, he had analyzed his feelings very carefully and come to some definite and important conclusions.

He hoped to see the girl in a few minutes now. The boys were going to decorate the new church for the services in the morning. She would be there, of course, as the plans for the decorations had all been hers. He was trying to decide just how he would say the things he had to tell her.

"I must go over and help the boys awhile now," he told his friends. "You will make yourselves at home, and if I'm a little late don't wait up for me." He expected to accompany Harrie to her home when they were through.

"Oh, Ralph, do let me go with you," pleaded Madge.

"No, Madge, I really don't think you would better go. I'm afraid the boys would not feel free if you were there. This is their work, you know, and I have no right to spoil it." He knew very well this was not the real reason, and he hurried away leaving Madge Warwick with a pout on her pretty face.

When he reached the church he found the work already done, and the boys rehearsing some of their parts for the next day.

"Why, I thought we were to meet at seven!" he exclaimed, looking for Harrie.

"Harrie had something else she had to do, so we done it earlier," they told him. "How do you like it?"

"It is fine," he answered half-heartedly, and soon left them, in a very uncertain frame of mind. Harrie was evidently purposely avoiding him. Did she guess his own feelings, and was she trying to repulse them in this way to keep from openly wounding him? Well, whatever the cost, he must see her and speak what was in his heart. He started toward her cabin. Then, suddenly, he changed his mind and climbed instead, to the ledge where they had gone for the red leaves.

It was late when he came down to the camp and the moon was just beginning to peep over the mountain top. As he crossed the gulch he thought he saw something moving in the

shadow of the church. After a moment, however, he decided that it was nothing but Mrs. O'Hara's dog, and passed on.

He was soon in bed and was just dozing off when he heard a peculiar tap on his window. He got up and, slipping into his clothes, went out. No one was in sight. He was just turning into the house thinking he had been dreaming, when his eye caught something white on the window sill. He picked up the note and going into the house read:

"Don't visit the mines with your friends as you have planned for tomorrow. It may mean death if you do. There is often mischief afoot. Keep your eye on Nick Tupples." The note was not signed, but Woods felt sure it had been written by Harrie. He went out and walked almost to her home hoping to see her. At last he went back and to his bed again. He did not sleep for a long time. He had his plans fully made for the next day first.

* * * * *

When Good Luck Camp arose next morning they found the new church a mass of burning embers. After the first wild excitement was over, they began to look for the incendiary. Nick Tupples was missing and suspicion settled upon him. The big celebration, so carefully planned, was changed to a day of gloom and disappointment.

"Well, let us go to the works and see what is there anyhow," said Madge Warwick petulantly as the afternoon wore on.

"You seem to have lost heart in everything," she continued complainingly to Ralph, and indeed it was true.

"We can't visit the mines today," he told her, and hoped she would not press him for a reason. But that was too much to expect of any woman, and especially of this young lady who felt she was losing out in some unexplainable way with the man she had such a particular interest in.

"Well, I have been warned that a visit there today may cost us our lives?"

"And who warned you, may I ask?" the girl insisted. "Was it that queer little half-breed who seems to have such an influence over you?"

Woods flushed angrily but managed to answer civilly, "I was warned through an unsigned note." With this, he seized his hat and left the house. He walked rapidly to Harrie's cabin, only to find it deserted. Instinctively, he climbed the mountain to the Trapper's Cave. When he pushed the dry clematis aside, he saw the girl sitting on the rough seat within, her frame shaking with convulsive sobs. With a quick stride he reached her and gathered her in his arms. She looked up in alarm and tried to free herself, but he held her close.

"Harrie, little Harrie," he whispered tremulously in her ear. "I love you. Tell me you will be my wife." She held him back so she could read his face.

"But—but—the girl with your aunt?" she faltered questioningly.

"She can remain with my aunt. She is Aunt Polly's protegee, not mine. We have never been more than good friends. Now we are scarcely that." Still the girl hesitated. He felt her quiver in his arms and she asked falteringly, while the blood rushed to her face, "Would you—marry a—half-breed?"

"I will marry no one but you."

There was a sound like thunder and they felt the ground beneath them tremble.

"Nick's blast meant for you!" the white-faced girl whispered with trembling lips. There was another roar and just back of them a piece of the cave wall fell to the floor. To their surprise the hole left was a carefully chiseled box from which a pile of letters and papers were falling to the ground. Curiously they began to examine them.

From the top of the pile, Woods picked up a photograph.

"Why it is you!" he exclaimed in surprise.

"No, no, I never had one in my life," Harrie cried staring wonderingly at the familiar face. The man picked up a small book and opening it read,

"Diary of Edward W. Lee."

Harrie sank limply into the seat, still clutching the photograph in her nerveless fingers.

"Read!" she whispered hoarsely, and Woods went on:

"My wife Harriet Rochester Lee died a month ago of tuberculosis. I was distracted with grief. There was nothing else to live for but my baby girl, and she showed symptoms of the same dreaded disease. I have buried myself here with her in the mountains to fight for her life. Yesterday I ran onto a poor Indian woman lost from her tribe and carrying a small infant. I have persuaded her to become my housekeeper."

"That will do," breathed the girl. "I will read the rest when I have tasted to the full this first great joy." Happy tears were streaming over her face down upon the picture which she was pressing passionately to her lips, as she breathed over and over in little catching sobs, "Mother! My beautiful mother!"

Woods began to gather up the papers, his brow wrinkled in thought. At last it cleared, and he turned to the girl and said, "Harrie, your father must have been the friend my Uncle Phil spent so many years trying to find. To think, dear, that after all these years I should have come out here and found *you*." Slowly they made their way down the mountain side.

* * * * *

The wedding took place on New Year's day. Ralph's uncle and aunt remained for the occasion and Madge Warwick, with surprising good grace, begged to be bride's maid.

The day after the wedding a large number of workmen arrived from Mohava and began to work about the big saloon. The people of Good Luck watched curiously. The first thing they did was to cover the big, gaudy front with coat after coat of white paint. Then they wrote in clear gold letters,

"THE HARRIE LEE MINERS' HOME"

The workmen refused to answer any questions, but proceeded to transform the building into all that the new name implied.

One day, a short time after this, the mail brought Harrie a strange letter. It read:

"Deer hary, sometim im comin bak t see if u kin fergiv me the men'll build the church agin an mak it finer if my doe lasts i knowed u wuz gon on the precher and i thot he woodnt hev u cuz u was part squaw

"when that sity gal kum i seen how it hurt u an i didnt kar whut i dun thats why i burnt the church an put the blast in the min i wuz in the cav when the preacher kum an u found them papers i gess the blast dun som good an im glad it didnt kill nobody im sory i was so ornery to the preacher now i no he wuz ok. i hop u'll both fergiv me an allus be hapy.

Someday i'm comin' back an' be decent. Gudby. *Nick.*"

Ithaca, New York

The Wraith

Tonight I pillow on my breast,
As in the days agoe,
Your golden head, dear little one,
To soothe you with my song.

Once more your tiny, dimpled hands
Are held for me to kiss,
Again my lips your palms caress
And taste of hallowed bliss.

I watch your eye-lids slowly droop
And hide your eyes of blue,
Oft brimming o'er with wonderment,
And coy with mischief, too.

But when I fain would fold you close,
No warm, soft form I press;
My yearning arms hold, now, alas,
Despair of emptiness!

A babe who was not mine to bear
But only mine to love;
Tonight a wraith lies in your place,
My aching heart above.

Grace Ingles Frost.

Moral Education of the Adolescent

By Newel K. Young, Principal North Sanpete Stake Theological Seminary

V—Indirect or Direct Method

So far as this moral education problem is concerned there are two schools among our educators—the supporters of the indirect method and those of direct method. The first believe that there is no necessity for regular moral instruction. The only moral teaching they would give is incidental instructions as special occasion arises. They claim that morality is not based on knowledge, but on habits. These teachers feel that if we have our pupils “work true to the line every stroke,” forming habits of promptness, regularity, neatness, honesty, industry, etc., that the school will provide the moral culture needed.



North Sanpete Theological Seminary and a few of its 335 students.

Dr. John Dewey of Columbia University, and Prof. Palmer of Harvard are two of the most pronounced advocates of this method. Dr. Dewey lays great stress upon the danger of our schools divorcing action from knowledge; he also decries the tendency to emphasize artificial school rules and regulations rather than the fundamental virtues of boyhood and girlhood in the social life of the world. He claims that there may be and

often is a great difference between moral ideas and ideas about morality, defining a moral idea as any idea whatsoever that moves one to useful action. Continuing, the doctor points out that ideas about morality may or may not be *moral*. He stresses stronger perhaps than any other educator today the need of socializing our school subjects, habits, and associations.

Prof. George H. Palmer urges that our business is not to teach the children about goodness, but to lead them to practice goodness. The teaching of morality, he says, "is theory, ethics; not morality, practice." And he feels that it is a dangerous business to teach children morals. Quoting him further, "Nevertheless, he (the child) becomes dulled and hardened if he listens long to sacred words untouched." And, "by exposition of holy laws they are not nourished but enfeebled." Yet he thinks the schools may be a mighty power for righteousness. Note these sayings:

"Many matters do not take their rise in knowledge at all. Morality does not. * * * This is the only power teaching professes: It critically inquires, it awakens, interests, it discovers laws. And this process applied in the field of character yields ethics, systematized knowledge of human conduct. It does not primarily yield morals, improved performance."^o

"Carlyle tells of a carpenter who broke all the ten commandments with every stroke of his hammer. A scholar breaks or keeps them with every lesson learned. So conditioned on morality is the process of knowing, so inwrought is it in the very structure of the school, that a school might well be called an ethical instrument and its daily sessions hours for the manufacture of character.

"A teacher who has entered deeply into his subject and is not afraid of allowing enthusiasm to appear, will make the densest subject and the densest pupil glow. * * * That school where neatness, courtesy, simplicity, obtain; where enthusiasm goes with mental exactitude, thoroughness of work with interest, and absence of artificiality with refinement; where sneaks, liars, loafers, pretenders, rough persons are despised, while teachers who refuse to be mechanical hold sway—that school is engaged in moral training all day long."^p

There are many educators who agree with most of what these men contend. They go all the way with Dr. Dewey in his insistence on the necessity of knowledge carrying over into action. They follow him in his distinction between moral ideas and ideas about morality. But, I am sure we are right when we insist that ideas about righteousness if they are *fitting and fittingly* presented may be the *strongest* of all *moral* ideas. We support the doctor, too, in his fight for making educational activities function in social service.

We agree with Prof. Palmer that all teaching *rightly* done

^oGeorge Herbert Palmer, *Ethical and Moral Instruction*.

^pGeorge Herbert Palmer, *Ethical and Moral Instruction*.

is moral training. But we propose that the child shall be touched by the sacred words he hears in our periods consecrated for moral training and that his soul shall be *quicken*ed to do the good. Among those who advocate that to all that can be done by the indirect method must be added the advantage and force (which may be great) of direct and regular moral instruction we shall give the testimony of Prof. Gould of England, and of Frank Cramer of Palo Alto, California:

Mr. Cramer says: "Instruction founded carefully on general principles, given by the living voice, in an atmosphere free from the spirit of recitation and examination, in a period consecrated to the contemplation of life and its meaning, could not fail to affect personal life to some extent; and even if it did not, it would give a form of intellectual stimulus that it alone can provide."^q

Prof. Gould says: "And no valid reason can be assigned for denying to moral instruction those advantages of method and logical connection which are associated with all other kinds of teaching. This does not mean that moral codes and abstract articles will be delivered to the child in neat parcels. The abstract scheme will be formed by the teacher, and will be clothed by the teacher with concrete interest; and the young learner will feel the presence of method, and both heart and imagination will take delight in the orderly development of an ethical theme."^r

"I venture to say that to let moral teaching remain within such narrow limits as this incidental method implies is a distinct meanness and disrespect towards the children. * * *

"I most energetically protest against this error in school management. Moral instruction, in the true sense of the term, is not a formal exercise; it is not a sitting in judgment on persons present; it is not a corrective discipline. It is a hygiene; it is a training in 'admiration, hope and love,' it is, to borrow a phrase from Bergson, an 'aspect of creative evolution.'"^s

We cannot refrain from giving a few ringing words on this point from an address given at our N. E. A., 1915, by Buisson, the great veteran educator and statesman from France :

"Is it enough to provide a child with what you ironically have called the three R's? You have answered 'No.' We answer the same with renewed emphasis. But besides the various new subjects which have been added to the elementary school program, there is one, and the most important of all, we think—the teaching of universal morality. There is in our opinion an A, B, C of the conscience just as there is an A, B, C of science. And the early teaching of those priordial elements of morality have been considered by us not less indispensable than those of language and calculation for all children. The state in France does not believe that it may abandon this function of teaching morality, this duty of moralizing childhood, so to speak, to the parents, to the families, to the churches, or to other private institutions. Our state considers that it is a national duty to transmit pure,

^qFrank Cramer, *Moral Training in Public Schools*, page 160.

^rGould, *Moral Instruction*, pages 33, 34.

^sGould, *Moral Instruction*, page 20.

intact, and complete these first notions which are at the basis of all moral and social order.”^t

I am sure that you all agree with me that it is neither sound (I had almost said sane) nor safe to leave the most important element of our school work alone to incidental attention or instruction. But, rather, as responsible parents, with the insight that sees, and hearts that feel the needs of the hour and the rights of the future generations, we demand that the best period of the day be consecrated to teaching for righteous living. And let us see to it that the teachers, into whose hands our children are committed, are qualified and worthy to teach morality as one “having authority.” That is, that they are whole in their efforts to live the clean and upright life,—that they believe to the depths of their souls what they teach; and that they are breathing the *breath of life* into their work to a degree that impels our sons and daughters to noble living in school, at home, and *everywhere*. And this is the only *true* and *competent* test of a teacher’s fitness to continue in his calling.

^tBuisson, *N. E. A. Proceedings*, 1915, page 74.

Staff of My Soul

By Lou E. Cole, Cowboy Poet

Hope, bright hope, thou staff of my soul;
How I trust in thy strength as I climb towards the goal --
Up the mountain of life where the world’s avalanche
Causes weak ones to fall, the bravest to blanch,
Stand firm in my grasp, O my staff, never break,
As I toil to life’s fountain, my soul-thirst to slake.

Hope, staff of my soul, with sharp truth thou art shod,
Thy point never slips, as up glaciers I plod;
Art shining and brilliant, yea brighter than gold
Ever made into crowns for the earth kings of old.
Let the foolish deride, or vain world-scoffers mock,—
Upward surely I climb with thee,—good alpenstock.

O staff of my soul, may the time arrive when
We may see thy true form in the hands of all men.
Thou art just near their grasp, by love art revealed;
While they struggle for self, thou art ever concealed.
May the day arrive soon, O my staff and my rod,
When the world grasps thee—Hope, thou servant of God.

Putting Mother on the Shelf

By Ida Stewart Peay

Mother Nile—who was also grandmother and greatgrandmother to a large and loving posterity—was just getting to her usual self again after the first protracted and serious illness of her long life. At this moment she was gazing in the old dresser mirror that had reflected her image almost daily for fifty years, and it was nearly that long ago since it had pictured Tom's, as he looked teasingly over her shoulder in the days of yore and called his handsome young wife "a proud one."

"Of course, I'm proud," she had owned mischievously in those days gone by, as she laid her soft cheek against his, "who isn't, that's worth a snap of your fingers?"

"Of course, I'm proud," she admitted again, now, to her solitary reflection, as she arranged the sheer, muslin collar attractively on her neat, gray gown. "I'm just as proud as I ever was—hearts don't change much, after all; and I want Charles to see that I'm on deck, pert as ever, and Jim's girl must notice that her sweetheart's grandmother has some ambition and 'get-up' in her."

When the good woman was at last ready and began to walk with some thing of her old strength and briskness through the garden to her son Charles' home, she indeed made a "fine figure of a woman," for even after all these years she was straight and tall, and would tip the scales at one hundred and eighty pounds. Evidences of the power and purposefulness of her character were still plentiful, yet, with the knowledge that she had passed her seventy-fifth mile stone one might ordinarily be pardoned for saying she had been a wonderful woman "in her day," but the development of this little tale forebears this last quotation. As she neared the broad veranda that stretched across her oldest boy's home, she was spied by her grandson, Jim, and the little high school girl who had stolen his heart.

"O what a beautiful woman your grandmother is," exclaimed the sweet young thing. Then, as she and Jim, in the humility of young love, went tenderly forward to meet the venerable lady, the girl gasped more to herself than to any one else and almost entirely under her breath, "O I'm sure she's the Mrs. Nile my father talked about."

The presentation followed immediately, and soon, seated be-

tween the two young people, grandmother was entertaining them with quaint and wise remarks from the rich experience of her long past. Like many another person of rugged character she was gracious and gentle and in a trice this alluring combination had won the sympathy of the susceptible school girl.

"Jim has just told me that you have been a widow for forty years," the young woman marveled with eager, enquiring eyes.

"Yes," mused the elderly lady, "at thirty-five I was left with ten children."

"Dear me," emotionalized the visitor, "and you had to be father and mother both to that great crowd!"

"That's it," nodded Mother Nile, "but mostly father"—she smiled whimsically—"with seven sons and a big farm to manage."

"To be sure," Jim's sweetheart laughed softly but added, sobering, "it must have been, oh, so hard."

"Well, I found out a thing or two about—everything," owned grandmother modestly,—then with an excusable note of pride, "my sons didn't have to go away from home to learn farming and the handling of horses—I saw to that. They come to me to this day. Why, before my sickness—" At this moment something interrupted her speech, she straightened in her chair her fine old eyes sparkling: "Humph, here comes Charles with his new horses," she cried with lively interest. "I heard he'd been buying a span."

Her son was approaching in a light rig drawn by two handsome bay colts. When even with the house he made a flourishing gesture with his left arm which said plainly enough, "Look quick, everybody, watch 'em trot!"

Everybody obeyed—particularly his old mother who eagerly stood up and studied the speeders with the closest scrutiny. Three times Charles Nile drove proudly by, then he turned down the lane to the house, stopping alongside the broad veranda.

"Hello, mother," he shouted, "mighty glad to see you out taking notice of things again." He waved his hand at her, and Rachel Nile nodded a smiling acknowledgment. But that Charles' interest was entirely bound up in his new buy was evidenced by his next remark which he addressed—to his son.

"Jim, how do you like the bays?" he asked with a broad grin, clearly as pleased as a small boy with a red wagon.

Keeping his father waiting, manlike, until he had formed from careful observation an opinion worth expressing, Jim took his grandmother and the young lady along with him to the edge of the porch for the necessary closer view. When the man asked his son (instead of his mother) to pass judgment on his important purchase, no one saw—unless it was the understanding

little high school girl, which made it all the more bitter to Rachel Nile—the shade of pained disappointment and chagrin pass over the lady's furrowed countenance. She had fallen from her seat of grace! While her son and grandson discussed the merits of the splendid animals she sighed to herself, "time was when Charles thought I was a pretty good judge of horse flesh. Guess he thinks I'm too old to know one critter from another, now."

With wounded pride she stood, tall and silent, determined not to intrude her opinions, while the three others chatted on. Presently, though, force of habit got the better of her resolve when Charles declared these bays would make the best trotters the ranch had ever owned since Fan's day.

"Pshaw no," she contradicted, impulsively, then caught herself.

"Why, mother," chided her son quickly, "you don't know how these fellows can go. Why, their sire has a record equal to our old Fan's. But none of Fan's colts can keep up with these chaps." ("Fan's colts" had been a pass word in horse lines about here for the last decade, Fan having taken the state record for trotting and bringing her owners when sold a cool four thousand dollars.) "I haven't thought of putting either of those fellows in the south pasture on the track, though they're swift—they are Fan's colts."

"I know they're Fan's colts," scorned Mother Nile, "I could pick one of Fan's colts out of a circus ring with my eyes shut! But there's one animal there, a little older than these mares, sort of a brown and big boned, that will outtrot them."

"Link?" asked Jim; his grandmother nodded.

"Link?"—the horse had been respectfully christened Lincoln but the press of convenience had abridged his famous cognomen—"Link do you mean?" echoed Charles. "Never, never! Link's all right. Link's a dandy, but these bays are faster. I've been training them for two months and they're coming on fine."

Mother Nile urged her ideas no further, but quietly announced, "I'd like to buy Link."

"Buy Link?" roared her son astonished, "what for?"

"To drive," said Mother Nile.

"Why, mother," her gray-haired boy just laughed, scoffing good naturedly, "you don't want a horse like Link. He's too much of a high stepper for you, now. What you want, now, is a little pony, some quiet old plug you'd be perfectly safe with. Fact, don't see what you want a horse at all for. Some of us going to town every day and we'd be glad to take you along."

"You go when you want to go," Mother Nile told her son,

in a quiet tone, though defiance lurked in her bright, old eyes "I'm going when I want to. What will you take for Link?"

"O he's worth a couple of hundred any day—but he'd never, never do for you, mother—he's not a woman's horse." Charles lifted the lines, and his colts pranced off. "I'll look you up a nag"—he called back—"if you're bound to have one, I can find a quiet plug, all right."

Mother Nile could hardly get through the day with Jim's sweetheart—before whom she felt irredeemably lowered—and Charles' rollicking family, for her old heart was bursting with sorrow and indignation. Home at last, she faced the changed order of things dismally.

"They think it's time to put mother on the shelf," she sobbed in the agony of the hopelessness that racks the masterful when they first sense their declining power. To be sure, she had just recovered a six months' illness which had necessitated her selling and distributing her cows and horses among her sons so that now a little milk was brought to her door, and she was to ride to town with her daughters-in-law. The past month, however, and especially the last week, she had recovered so remarkably that this morning she had felt sure she could tie the broken strands of her life and be her old, wonderful self again. In spite of her returning vigor it appeared they had relegated her to the past. Charles' awful words spoke volumes—"What you want *now* is an old plug—Link's not a woman's horse."—A woman's horse, pshaw! as if she had not raised and handled a dozen like Link, and driven thoroughbreds all her life. Indeed, who in the county had ever been able to pass Rachel Nile on the highway! How quickly people forget! *Now* she should drive a poky old plow-dragger! Her proud spirit found expression in tumultuous sobs for a few despairing moments. But then she was not a crying woman and anyway something caught her eye, as her glance wandered absently out of the little kitchen window, that brought her up straight in her chair.

In an instant she was calm. The light of a bright idea gleamed from her fading eyes. A sly, inward delight flickered on her pale, pink lips for a second, before the mouth settled into its habitual firm lines, in which was shadowed a determination as strong as any that had guided her purposeful, pioneer life. She was on her feet at once attending to the business of the new thought.

A long, brown duster was taken from its own individual hook and hurriedly donned, a little bread and lump sugar was hastily thrust into its yawning pockets; in the old storm-colored granary outside, a nose-bag was soon discovered and deftly filled from the grain bins near at hand; then, with a swift glance

at Charles' home to assure herself the family were still on the front veranda where she had left them entertaining their guest, Mother Nile went with solid tread down the garden path toward the south field.

As she neared the old meadow bars the sun sank into the west, the pungent smell of wild hay and clover filled the light breeze that crept with the long shadows over the grass. The woman took in these glories of nature with affectionate eye. Her ageless spirit triumphed—she was young again, song rose to her lips, and laughter, too. To think she had wept but a moment ago, when life was so sweet, and as full of interest and possibilities as ever. She dallied a little, now, as she neared the pasture, her footfalls grew lighter. The big-boned animal she had spied from the window was still browsing near the gate. Her keen old eyes had not deceived her—it was Link. Mother Nile pursed her lips as she leaned over the bars and a low, clear whistle arrested the nibbling of the brown horse. It came again and the big colt raised his head and thrust an ear forward. Once more the woman whistled more softly than before and Link turned his handsome face towards her. To be sure, this second generation chap did not know Mother Nile, but as he studied her kindly-lined face he seemed debating a possible friendship. The visitor did not profess to be a personal acquaintance of Link's, but had thus presumed because of her long association with his famous progenitors. She knew their gentle, intelligent, high-lifted characteristics as well as she knew the natures of her own children. Holding the nose-bag enticingly over the bar she urged in her most wheedling tones, "Come, Link, let's get acquainted."

The animal blinked his big orbs at her a few times, blew his nose doubtfully, and arching his neck galloped a small circle. Coming to a stop a little closer to the bars, he searched the face of his strange guest for confidence to advance. The lady fixed him with an eye of strength and coaxed again, "Come, Link, come, Link."

The young trickster capered around again this time coming up close to the bars which the woman had deftly lowered. He advanced warily and sniffed the nose-bag, still undetermined, but the decision was no longer left with him. A lightning quick arm had thrown the nose-bag strap over his head and as though owning himself fairly caught Link good naturedly followed Mother Nile over the lowered bars and up the garden walk. In the silence of the old deserted barn the undaunted female curried his brown coat to a satiny smoothness, patted him, talked to him and regaled him on bread and sugar until he rubbed his nose against her in a promise of undying devotion. He followed

her around with his great, questioning eyes and even whinnied softly after her when she left him well quartered for the night. Having so easily won the horse, as she had done dozens before him, the lady murmured half sadly, half gaily to herself, "Guess horses don't know anything about the age limit."

Next morning there was a great rapping on Rachel Nile's door.

"What's wanted?" she called from her bed where she was holding herself until after this anticipated interruption.

"It's the circus today, grandma," piped children's voices, "and ma says to hurry and come over, cause the p'rade starts at nine o'clock, maybe."

"Tell your mother I'm not going down with her today," grandmother yelled as pleasantly as the high pitch of her voice would permit.

"O yes, come on, grandma," begged the youngsters. "Harry's going to take all us kids in the white-top an' pa's going to take you an' ma an' Jim an' his girl in the surrey, come on."

"No, dearies, I'm not going down with your folks today. Now run along."

Of course, the little folks delivered the message verbatim (?) as children always do in disjointed sentences of—"She ain't up—she won't go to the circus—she says for us to go along." So when Charles drove up a few moments later his wife ran out explaining concernedly, "Your mother hasn't come, I suppose I had better go over and try to get her, though she told the children she wouldn't go."

"Well, come along, then," urged the impatient Charles, trying to keep his team quiet, "if mother says she isn't going that settles it—she always means what she says. Pile in, everybody, and hurry up."

With no more ado, all did as he commanded. There was a whir of wheels, a second whir of wheels, two great clouds of dust that soon merged into one, and Rachel Nile retired from her curtained outlook with a relieved sigh.

"Now they're all gone," she bristled, "I reckon I'd better hurry."

In a remarkably short time she had Link attended to and harnessed into her little buggy. In another few minutes she was attired in her best lavender gown and, with a stylish turban, she looked the part of the "leading lady" which she had always taken, before her illness, in this community. With steady movements and the skill of long practice she untied her appropriated horse, climbed into the buggy and was off towards town. As soon as she touched the lines, Link stretched out his neck and sprang forward with the zest of a high spirited animal. He

threw out his feet in a manner that gave a swift, powerful swing to his big frame and brought a glad light into the woman's eyes.

"Humph, pacer!" she murmured, "I thought so." But she laid a firm hand on the reins. "No, Link," she ordered pulling him down to a slow trot, "none of that now—you'll get your chance. Any way, I know better than to heat you up on the first quarter, if some folks do think that a little sick spell and the creeping years has taken my senses," she chuckled knowingly.

Link tried to content himself with the poky gait but every now and then he would break into his great swinging stride only to be brought back to a slow jog by the firm hand on the lines, and a warning from the friendly voice, "Take it easy, Link, I tell you."

They reached town in time to see most of the parade from one of the less frequented streets and both Link and the lady viewed it with interest. However, it was Link's first circus, and when the brass horns began to play he snorted, shied and decided not to pass the band wagon. Rachel Nile seized the whip and gave him a sharp rap over the back."

"You go right up to that music, old fellow," she commanded, "I won't have you afraid of your shadow like a country plug, go 'long!" and she emphasized her determination with line, voice and whip until the big brown, although quivering with strong emotion, walked right along beside the players. Then his erstwhile mistress quieted him on the deserted streets and had him comfortably stabled.

During the day Mrs. Nile visited with an old friend, and sundown found her headed for home decked in the sombre duster, a rusty, brown veil completely covering the neat turban. On the first mile out she overtook her nearest neighbor, old granny Lee, jolting along in a lumber wagon. Thoughtful as ever, she insisted upon the aged woman riding home in her more comfortable conveyance. With the dear, old granny beside her in her *passemencie* bonnet and paisley shawl, Mother Nile held Link down to a slow trot while she kept a sharp look out on the road behind. Wagons, buggies and horsemen passed and, though Link resented taking everybody's dust, his driver held him relentlessly in check.

At last the highway ahead became cleared of vehicles. Presently the rattle of wheels from behind made Link prick up his ears alertly, and this time he received a strong hint through the lines that he was not to "eat any more dust," as his mistress would have expressed it. Next he heard his driver's voice shout, thrilling with excitement, "Now, Link, go it!"

The brown colt's blood was on fire in an instant, the sound of beating hoofs close behind him further quickening his bound-

ing pulses. He stretched his neck forward, threw out his feet recklessly, and swung himself into his splendid pacing gait. Faster and faster his big feet beat the dust and sent it flying in the faces of those behind. This cloud and the gathering twilight almost completely hid the occupants of the racing vehicles from each other; but once, when a soft bit of road was struck and the rumble of wheels and pounding of hoofs was partly deadened for a moment, a snatch of conversation floated on to Mrs. Nile.

"Who is it?" one voice asked curiously. A gruffer-toned person replied, "Looks like a couple of old Relief Society sisters."

Link's driver chuckled, as she saw the ends of her rusty, brown veil flapping in the breeze and glimpsed the passementerie bonnet and paisley shawl of granny Lee who sat as still as a mouse, this not being the first time she had ridden behind racing thorough-breds with Rachel Nile.

But, now, the back buggy was gaining on them. They could hear the man yelling to his team, urging them in a tense voice, "get out of it, you rascals! get out of it, I tell you! get up, sirs, come!"

"Them folks must have some pretty good horses," Granny Lee squeaked out jerkingly.

"Umph! I reckon," owned her companion as the other outfit came closer and closer their animals running almost neck and neck with Link.

As they neared the river, each driver maneuvered to reach the narrow bridge first. Whoever got onto it ahead had the race, for the bridge was the end of the good roads. A wagon was just crossing towards them and as the man lumbered off the boards the rear buggy cleverly swung out around him where the roadway was widest. Nothing daunted, the "old Relief Society sister" turned out on the other side, though the grade was so steep there it looked as if her small rig would overturn. When it dipped dangerously to one side and every one held his breath, Link felt the whip on his back with a sharp pop and with an excited bound he regained the road. The other vehicle had gotten the lead by a few inches, but with hair splitting daring the woman darted in a head of it.

"She'll take a wheel off," screamed a female voice as Mother Nile by skilful driving missed the railing by the eighth of an inch and dashed triumphantly onto the bridge—over the line.

At that moment her face was silhouetted against the western sky where a last, red gleam shot up, and the driver of the defeated rig cried out completely non-plussed, "By all that's good, if it isn't mother—driving Link!"

The little high school girl sank back with a relieved gasp against the waiting arm, "the old dear!—and, oh, it's all right, now, I know," she gurgled with wet, happy eyes, "father says he'd give his consent if your grandmother was that famous horse-woman he'd heard about. He believes so much in blood!"

Jim knew what to do next, and did it, as Mother Nile, slowing up, called back, "Guess you don't want to sell Link to me—since he's not a woman's horse?"

"Link's yours," yelled the worsted Charles, manfully, reining the lathering bays.

Provo, Utah

Courage

(Selected)

Here's a hand to the boy who has courage
To do what he knows to be right;
When he falls in the way of temptation
He has a hard battle to fight.

Who strives against self, and his comrades
Will find a most powerful foe;
All honor to him if he conquers,
A cheer for the boy who says "No"!

There's many a battle fought daily
The world knows nothing about;
There's many a brave little soldier
Whose strength puts a legion to rout.

And he who fights sin single handed
Is more of a hero, I say,
Than he who leads soldiers to battle
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,
And do what you know to be right!
Stand firm by the colors of manhood,
And you will o'ercome in the fight.

"The right," be your battle cry ever
In waging the warfare of life;
And God, who knows who are the heroes
Will give you the strength for the strife.
—Phoebe Cary.

Civil Service—The Merit System*

By Julian M. Thomas

The great test of Democracy is efficiency. We desire officials who will carry out the policies of the people and are sympathetic to the pulse of public sentiment. Under them are many employees who perform purely administrative parts of public work. The business cannot be carried on to the best advantage of the public service unless these persons are efficient. The best method found so far for insuring efficiency is what is known as the Civil Service, or the Merit System.

Civil Service reform began in England about eighty years ago. Its value was demonstrated and the examinations were soon extended to apply to many positions.

According to Dorman B. Eaton, the father of the present Federal Civil Service Law, party managers, patronage mongers, and especially the aristocratic classes, opposed these examinations from the beginning; for they set up personal merit against aristocratic influence. "Before 1876 examinations had been extended to almost every branch of the civil, and to various parts of the military, administration, with immense advantage to the public service. They had been before established in British India and have since been more and more extended to English colonies. A quarter of a century or more ago civil service reform methods had ceased to be a matter of controversy either on the part of English parties or English statesmen. Partisan appointments and removals were long ago suppressed in English cities. And strange as it may seem to us, civil service reform methods have so completely suppressed patronage appointments and removals for party reasons, that upon a change of ministry in England less than a hundred officers altogether are changed.

* * * This reform in England has everywhere been a triumph of republic and democratic equality and justice—largely the victory of superior character and capacity in humble life—over that control of places in the public service which the privileged classes, the landed aristocracy, and the patronage-mongering rich men had monopolized for centuries."

In the United States, the civil service examinations appeared to a very limited extent about 1853. However, these examina-

*Delivered before the Salt Lake Civic Club, March 7, 1916.

tions and also those provided in 1855 were what is called "pass examinations;" that is, they were open only to members of the party in power. They were not open to all, but one of the necessary qualifications for the passing of the examinations was that the applicant should be a member of the dominant party. Of course, even in their limited way they were useful so far as they were honestly and fairly given. Between 1872 and 1875 a Civil Service Commission was appointed by the President, but owing to the failure of Congress to make the necessary appropriations the required examinations were not given and it was only a small step forward.

It was not until 1883 that the United States was given a law under which systematic examinations were authorized. The law was drafted by Dorman B. Eaton, and introduced in the Senate by Senator Pendleton. It is because of his support of the measure that the bill—which is the present Civil Service Law—has been called the Pendleton Bill. This law provided for a Civil Service Commission of three members, and for the establishment of a system of open competitive examinations, extending to a little less than 14,000 official places. Mr. Eaton was the first member of this civil service commission. The plan has been constantly expanded, until in June, 1915, out of approximately 500,000 persons, officers and employees in the civil service of the United States, approximately 300,000 hold their positions as a result of and subject to competitive examinations under the Civil Service Rules. During the fiscal year ending June 30, 1915, 167,164 persons were examined and 36,398 persons appointed to positions under these rules. Practically every president has extended the reform methods in response to strong public sentiment, since President Arthur signed the first Bill in 1883. Of Uncle Sam's payroll, which amounts in the Civil Service to about \$400,000,000 a year, about 61 per cent is paid to persons who have qualified under competitive examinations. If we were to add to the Federal office holders, the number employed by the states and counties and cities in the United States, we would have, by a recent estimate, a total of about 800,000 or 900,000 appointees and their annual salaries would amount to probably \$700,000,000.

The states and cities have been more reluctant in the acceptance of this policy than the Federal Government. Up until 1905, New York and Massachusetts were the only states which had placed the competitive system in practice. The Massachusetts law has met with admirable results, not only in the state but in the cities as well. The New York law has been on the whole, very beneficial, but unfortunately the commission has been made the tool of political parties at times, and during

those times its efficiency has deteriorated. The New York Constitutional convention of 1894 in approving the policy placed the following provision in the constitution of that state: "Appointments and promotions in the civil service of the state, and of all the civil divisions thereof, including cities and villages, shall be made according to merit and fitness, to be ascertained, so far as practicable, by examinations which, so far as practicable, shall be competitive. (Const. Art V, Sec. 9). Since 1905 Wisconsin, Illinois, New Jersey, Colorado, Ohio, California, Connecticut and Kansas have passed laws introducing this system, many of them applying to the state and its civil divisions. It is to be noted that the policy of civil service reform has met with much popular favor all over the United States, the principal opposition to it being from adherents to the spoils system, the boss system, and the city-party system. Notable among the cities in which the merit system is used, are Boston, Buffalo, Chicago, Cleveland, Milwaukee, New York City, Kansas City and San Diego. I believe that I am safe in saying that there has not been one opportunity given to the people to decide on this system in which they have not declared overwhelmingly in its favor.

Strictly speaking we mean by civil service, the departments of the public service that are neither military nor naval. The term has come to be applied also to the system under which examinations of different kinds are had for places in this service. I think that it is much better to apply to this system a term which I have used interchangeably with it, the "merit system." The merit system is particularly a fit term, for the reason that all who obtain positions in the civil service of the country, either in the nation, or any civil division thereof, under this system, secure the positions by reason of superior merit for the place as shown by passing the proper examination. This term will distinguish those who have entered the public service through the merit system from those who enter through the spoils system. In this way we may distinguish a spoils officer from a merit officer, the one having received appointment because of political activity—the other because of superior quality.

I am not able to say definitely who is responsible for the spoils system. Some ascribe the "honor" to Andrew Jackson, and others to Senator Marcey, but whoever is responsible for it, or wherever it comes from, the merit system is its sworn enemy. This idea was clearly expressed by Geo. W. Curtis at the first meeting held by the National Civil Service Reform League, in 1881. He said:

"We have laid our hands on the barbaric fallacy of patronage, and have begun to write on its wall, '*Mene, Mene.*'" The

same idea was expressed by Webster in the Senate of the United States when he said, (1853): "The theory of our institution is plain: it is that Government is an agency of the people, and that every person in office is the agent and servant of the people. Offices are created—not for the benefit of those who are to fill them—but for the public convenience."

The spoils system is one of the transgressions of political parties which is their constant tendency. This tendency was foreseen by Washington, when he said in his farewell address: "Let me now take a more comprehensive view, and warn you in a most solemn manner against the baneful effects of the spirit of party generally." In Salt Lake, we have decided that the national parties have no place in our local affairs. We regard our city government as a business or administrative problem and political parties have no place in business management. We have neither Republican, Democratic or other party way of handling our city affairs. We feel that there is no difference between Republican and Democratic book keeping or accounting. We think the time is passed when parties should prostitute our institutions for their own advantage. We realize that there must be a division of opinion and therefore a division of voters, but we can not allow national parties to usurp our constitutional system to their own advantage and the detriment of the city itself. Every city officer is apt to be a poor officer to the degree that he is a mere partisan, that he seeks to favor one political party—or to obstruct the workings of another. We wish to work for economic administration all through the state, we wish honest and capable public servants, a reduction of taxes to a minimum, with a maximum of efficiency; but there seems to be little hope of these wishes being realized so long as public officers are used to pay political debts or "to provide support at public cost, for friends or dependents of influential politicians." Referring again to Salt Lake City, therefore, where the people have already decided that national parties are not necessary to efficient management, it is obvious that party tests for municipal positions are ridiculous. No party is likely to favor a system which will allow its opponents to secure all the city offices, but it can hardly object to a system which gives a place to a person on a basis of merit and makes no discrimination whatever against politics of any kind. I am sure that the general prevailing opinion of fair-minded persons in states and cities which have given the merit system a fair trial is expressed by Francis E. Leupp, in the *Atlantic Monthly*, Vol. 113, page 279.

"I have been in a position to see the effects of the old reign of patronage and to contrast with it those of the merit system by close ob-

servation, both from without and from within * * * it is past question that the machinery of the merit system has furnished * * * a higher average of general intelligence and alertness than the system of favor dispensation which preceded it."

And also by a statement of Richard H. Dana, in *Supplement to Good Government*, January, 1916:

"In this way (selection of fit persons for appointment) we save in the national civil service alone at least thirty millions a year over the spoils system as based upon calculations officially made. The business value of the reform has been proved by the proportionate savings in the state, municipal and county service wherever there is a law that has been properly enforced."

Looked at from the standpoint of the employee, as well as from the standpoint of the public, the merit system is a system of fair play: the public gets the best man available for the position and the best man available gets the job. Under the spoils system not only was the job considered the spoils of the dominant party, but the public employees were compelled to contribute certain sums out of their salaries to the party funds. Under the merit system, public employees are prohibited under pain of expulsion from soliciting or contributing funds to any political party. We all know, also, how public employees have been compelled to leave their offices and work for one or another candidate or party organization, and we do not have to search far to find examples of many men having been employed about election time, on one or another pretense. Then, after the election, they have been discharged. This padding of the public payrolls around election time, is by no means new. But all this is eliminated under the merit system. There is no "headsman's holiday" after each election, for when the plum tree is shaken it is found "that most of the fruit is screwed to the branches" and the screwdriver lost.

Just a word about examinations. Many people believe in the merit system, but just the moment you mention the word examination to them, they shudder, for they have pictures of a policeman being compelled to pass a long written test in algebra and the history of the cliff dwellers. They are practical, and need not include any written tests at all. I have not much time to go into the different methods used now to test the training, experience, ability, and other qualifications of an applicant for a position, but to illustrate I will give one incident which occurred during the time that Theodore Roosevelt was Civil Service Commissioner. "A collector of customs in Texas, who used a corps of line riders * * * to prevent smuggling across the Mexican border, loudly stated his preference for the old

fashioned cow-puncher who could handle the job, to ten college graduates, who could pass all the examinations, but could not bring down the law breakers they were after. It took his breath away when Commissioner Roosevelt * * * ordered an examination which would test a candidate's ability to ride, shoot on the gallop, read cattle brands, and speak enough Spanish for ordinary conversation." The tendency now is to make the tests of the practical sort, the candidates often not seeing each other. The same system is employed which would be used by the president of a railroad if he desired a competent man for a certain position of trust. There is another thing about the merit system which makes it appeal to young men, and women, and that is the chance of permanent employment during good behavior. There are many of our most capable young men who shun the public employment, because they see that even if they were fortunate enough to secure one of the lower positions, they would stand little or no chance for rising because all the higher positions are filled through political favoritism. They prefer a permanent place in private business, even with less salary, than a public place which is made speculative because of its political nature and in which progress beyond a certain point is practically impossible.

One of the best things that could happen to the executives who have the appointing power is the institution of the merit system. Many times a man has made a hundred enemies because of the fact that he has appointed one man to a position. Executives should welcome the merit system as a means of ending the howl which rises all along the line of office seekers when an appointment is made, each applicant thinking that he is the one and only man who is entitled to the place. The more patronage a man has the more numerous his troubles. Had the slayer of President Garfield not felt that he had been unjustly denied an office the President would probably not have been stricken down in such a way.

At one time, President Lincoln was approached by a committee of New York politicians, who had come for the purpose of urging the appointment of a certain man. The chairman ventured the remark that there was the "Awful burden of the nation's fate weighing on the President." "Gentlemen," interrupted Mr. Lincoln, "it is not the fate of the nation that worries me just now; it is your pesky post office." On another occasion Lincoln wrote to a friend: "I wish that I had time to devote to the southern question. I think I know what is wanted, and believe I could do something towards quieting the rising discontent; but the office seekers demand all my time. I am like a man so busy letting rooms in one side of his house,

that he can not stop to put out a fire that is burning in the other."

Washington, also, realized that offices were not to be given as political spoils. In one of his letters he said:

"My friend I receive with cordial welcome. He is welcome to my house and welcome to my heart; but with all his good qualities he is not a man of business. His opponent with all his politics so hostile to me, is a man of business. My private feelings have nothing to do with the case. I am not George Washington, but President of the United States. As George Washington, I would do this man any kindness in my power—as President of the United States, I can do nothing."

On another occasion he said:

"In every nomination to office, I have endeavored so far as my own knowledge extended or information could be obtained, to make fitness and character my primary object."

The merit system is fair to the public, by placing in the offices the best persons who will serve it for the salaries offered; it is fair to the applicant, for it places in the office the man who by his qualifications has the highest claim of right to the office, no matter what his politics or his religious views may be; it is fair to the executive, for it leaves him the time for matters of policy and official duties which otherwise would be taken up in dealing out patronage; and it follows that any individual or sect or party which obstructs a claimant who is entitled to the office because of his fitness, to that extent obstructs "individual justice and the best interests of the public."

A German Branch in Ohio

Elder Charles O. Hamilton, president of the Ohio conference, writes, February 25: "Elders Theodore Bleckert and H. G. Hinckley who are laboring in Dayton, Ohio, have organized a branch of German speaking people, about thirty in number, all of whom are unable to speak the English language. The elders are helping these good people in their Relief Society and Sunday School and the progress made is wonderful. The *Era* is a friend to both elders and Saints. Elder Bleckert, who speaks German, reads the *Era* to them in their meetings, and in the visits to their homes. Both elders and Saints wish to express their appreciation of the magazine for its valuable stories and doctrines which it brings to the mission field. We are successful in placing it in the homes of our investigators also, and it is making friends for us each month. The elders laboring here are H. G. Hinckley, Salt Lake City; Charles O. Hamilton, Sugar City, Idaho, conference president; Theodore Bleckert, Salt Lake City."

The Break with Germany—the Czar Dethroned

By Joseph M. Tanner

War and the Submarine

The rupture in the diplomatic relations between the United States and Germany was the outgrowth of a new phase of warfare which the present European struggle has brought about. For the first time in history the submarine has played a leading part. Its effectiveness is perhaps not equalled by any battleship known to modern warfare. There was no law that covered the new conditions of this new form of war. It must be governed by the old regulations which put the submarine at a great disadvantage. However, the United States insisted from the beginning on that legal interpretation which compelled the nations to follow the rule which had been laid down; namely, that the rules and regulations could not be changed during the conduct of the war; that although these regulations worked a hardship on the submarine, it was purely circumstantial that the Germans in the present case were put at a disadvantage.

There is, however, a substantial reason for the restriction of submarine attacks. The reason is that which applied to the old form of buccaneering in earlier days; that it was not a means of bringing about any decisive results, but simply a means of the useless destruction of human life and property. So obnoxious did that form of naval conduct become that the nations finally agreed to do away with it, and it is not unlikely that at some future time, when the nations are at peace, they will agree to abolish the submarine as an instrument of war for the same reason that buccaneering was abolished. The submarine is not wholly effective as an instrument of blockade; it is not wholly effective in the destruction of a nation's navy. It is, however, a means of great destruction to life and property without decisive results. Germany believed that an unrestricted submarine war could be the means of an effective blockade. But to date the argument and the facts are all against her. Her change of policy, however, led to a rupture with the United States, and it will be a miracle of good luck if it does not lead to war. The situation was aggravated furthermore by the fact that soon after the severance of diplomatic relations it was discovered that Germany was proposing an alliance with Mexico which in turn was to bring Japan on the side of the central powers against the United States. This right of alliance certainly could not be denied the Germans. It is a right that all the powers have exercised. The German proposition, however, though rightful in its general aspects, carried with it a sting in the nature of a proposition to give Mexico, in the event of victory, Texas, New Mexico and Arizona. Perhaps the most unfortunate denouement of the intrigue with Mexico was the discovery that German agents had been active for a long time in Mexico in creating hostility to the United States and in using Mexican territory as a base of operations unfavorable to this country.

The revelation of Germany's proposition to Mexico led to considerable excitement throughout the country, and to anti-German feeling more pronounced than ever. The most astounding fact connected with this whole

undertaking was the proposition that Germany under certain eventualities should give Mexico certain states of the Union. Germany was helpless to give any substantial aid. Japan's advantages were as far as possible away from the German proposition. Mexico could not conquer Texas single-handed, to say nothing of the whole United States. That Japan would abandon her rights and opportunities in Asia for any advantages that would come to her from American colonies in the Pacific, or from even western states of the Union, was entirely unlikely.

But will the United States go to war with Germany? The United States prefers that Germany be the first to declare war, that she put us in the defensive attitude; and, in the meantime, the United States will do all that it can to defeat the German submarine in its efforts to interfere with American commerce. There are specific reasons why the declaration of war from Germany would be preferable. We have a large German population in the United States which, in case of a conflict, would undoubtedly be overwhelmingly in favor of the United States, but it would leave the United States open to censure by our Teutonic citizens and create political and commercial complications that after the war would be difficult to solve. In the next place, Germany is fighting against great odds. Our country can afford to be magnanimous, even to an enemy that is so completely surrounded by hostile nations. And it must be remembered, too, that in the highest interests of patriotism, a justification of war is necessary to the well-being of future generations. In great national struggles, it is not easy to foresee a multitude of mysterious influences that may arise in course of a conflict. These influences are powerful in shaping the sentiment of future generations and in providing a moral ground for what is done as a justification for the conduct pursued. These hidden, mysterious, influences have often in them something decisive even in war itself. They are often great contributors in matters of success or failure. They are what Bismarck loved to call "the imponderables." While they cannot be weighed in the logic of human events, they are nevertheless powerful in determining even the fate of nations.

If we go to war, what then? Shall we send a large army of men to Europe? Shall we put our navy at the disposal of the allied powers? Neither now seems likely. We may reasonably believe that so far as the United States engages in war against Germany for any reason whatever, it will be rather a defensive than an aggressive war. At any rate we shall probably first endeavor by the construction of torpedo boat destroyers and the manufacture of munitions to rid the ocean as far as possible of submarines and lend aid to the nations which need our assistance. It may be here stated, in closing, that one of the saddest reflections of the war is the terrible sufferings which women and children and the aged have to undergo. No system of distribution in the matter of foods can mete out justice to them, and it is safe to say that the present sufferings in Germany are pitiful beyond the human imagination.

The Russian Revolution

The revolution in Russia, March 15, by which the government of the Czar Nicholas was reported overthrown, sheds some light on the late German advances toward Mexico. The latter appears to have been a mere incident in a big plan. It has been known that there was going on in Russia an intense conflict between the pro-German and the anti-German elements at Petrograd. It is difficult to realize at this distance what a tremendous power German influence has had at the Russian capital. It goes without saying that the Germans, in the matter of training and ability, were more gifted than their Slavonic neighbors. As a consequence hundreds of thousands

have taken up business life within the Czar's realms, and hundreds of thousands have secured land concessions which enabled them to carry on a superior kind of agriculture throughout the different parts of Russia.

Although the Germans possess the greater enlightenment, those who have gained influence in the court of Petrograd have been among the worst reactionaries. They have opposed the rights of the people and the extension of liberty to the masses. Such a policy was their own preservation. Now that the curtain has been lifted, the propositions to Mexico seem to have been revealed and German diplomacy is more easily comprehended. The fact is, Germany has been using her utmost endeavor to draw a semi-circle around the eastern part of her own continent and extend it into Mexico. Germany has foreseen the advantages of a new combination, new alliances. She would go to great lengths to include in them Russia and Japan. It was impossible for Germany to reach Japan directly, so Mexico was made merely a pawn in the game to open up the large purpose of her policy. Remarkable as it may seem, an understanding between Germany and Japan would not be so difficult, provided Russia only could be included. As a matter of fact, the way things stand today, Japan is more interested in what Russia is able to do for her than what can be done for her by any other country. To carry out Japanese policy in the East it is necessary for Japan and Russia to come to some understanding. It would be comparatively easy to disregard the wishes of other nations in the matter. The Germans knew that if they could offer the Japanese the Russian hand of fellowship, an alliance with Tokyo would not be so difficult. For months, therefore, it has been a matter of intense interest with Germany to know whether the re-actionaries or liberals would gain the upper hand in Russia. Germanic influences have been powerful at Petrograd. Indeed, during the past two months the prime ministers of Russia have been decidedly pro-German. The pro-German sentiment has been helped by the fact that the Czarina is herself a German. Then there developed religious influences which may or may not have been assisted by the pro-German element. A priest arose who took upon himself the title of Rasputin. His influence became very strong throughout Petrograd notwithstanding the fact of his gross immoral conduct. He gained ascendancy over the Czarina, then became influential at court and helped to establish underground communications with Berlin. Finally he was shot, evidently by members of the opposing party, and his body thrown into the river. That ended Rasputin, and with him the religious influence he had exercised in favor of the reactionaries who are dominated largely by German influences. A bread riot occurred. It was easy to transfer in the excited condition of Petrograd the riot for bread into a riot for liberty. A revolution at this moment is said to have resulted in the dethronement of the Czar and the establishment of his brother Alexandrovitch as regent. Alexandrovitch is decidedly anti-German, but possesses the weakness of the Romanoff family in the dynasty to which he belongs. His weakness may, however, aid the situation, from the fact that it will enable the Russian Duma to acquire greater power and make the ministers of the Czar responsible to it, just as the ministers of the King of England are responsible to parliament. The anti-German element won in Russia. If the victory is permanent, further efforts by Germany in the formation of new alliances will be futile. The latest reports indicate that the Romanoff dynasty has come to an end, and that the Republic of Russia will be a near event.

Beloved

To the Y. M. M. I. A. Senior Boys.

BY EVAN STEPHENS

Smoothly and Tenderly. Met. ♩ = 69.

1st and 2nd Tenor.

p

cres. piu mosso.

1. Dearest treasure of my heart, Joy is on-ly where thou
2. Mine to love for - ev - er more; Mine to cher-ish and a-
3. All my stor-y and my song, Where e-mo-tions surge and

1st and 2nd Bass.

p

Rit. e dim.

piu mosso, cres.

art; Life is death from thee a - part. When I feel
dore; Mine to wor-ship more and more. While e - ter-
throng—All to thee a - lone be - long. Love, the name

cres.

thy presence near, When thy lov - ing voice I hear,
ni - ty shall bide, We shall still be side by side,
means thou a - lone, Whom I fond - ly call my own;

poco rit.
ff cres. *a tem.* fear,
guide, Thou art mine, Be-lov-ed.
throne Still my own be-lov-ed.
Of my heart—Be-lov-ed.

Then my soul cries without fear, Thou art mine, Be lov - ed.
My un - dy-ing mate and guide, Still my own be-lov - ed.
Thou who reignest on the throne Of my heart— Be-lov - ed!

The musical score is written on two staves. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has one flat (B-flat). The music is in 4/4 time. The tempo and dynamics markings are as shown above the staff. The lyrics are written below the staves, with some lines aligned with specific notes or rests.

Note. The speed of the different lines in this song should constantly vary with the moods or the varying intensity of the emotions: First line, smoothly, and not too fast; second, more vigorously and a little hurried; the third, like the first. Then the intensity should increase much in the fourth line, crowding the speed; sing the fifth line vigorously; the sixth line so intensely that the speed slackens much in order to emphasize every syllable; and the last line should keep up the climax undiminished, though a little more strict to time; and the final word "beloved," given broadly, and with meaning. Note the metronome speed mark.—E. S.

A Tardy Season

Sweet, dilatory Spring, why lingerest thou?
This wintry scene is but a prospect weird:
O'er soon hath robin timidly appeared,
While silent hills retain their blanched brow;
The sparrow ventures wary from the eves,
And all the buoyant faith of willow twig
Scarce shoots the flush of sap. To fig
Our vernal sense, the incipient prelude leaves.

Too early all thy harbingers, O Spring;
Late let thy cheery becks the blossoms bring;
For 'tis the groundhog begs his snowy dues.
The ghostly smile upon his icy lips
Deceives our yearning for the sight of slips
Of pussywillow—first of glandsome news!

G. G. Meldrum.

Instructions on Social Work

Organization and Dancing

By request of the General Authorities of the Church, the General Boards of the auxiliary organizations have unitedly prepared the following instructions on social work. These have been approved by the First Presidency and are now submitted to presidents of stakes, bishops of wards, and auxiliary organizations, with the request that they be adopted in the stakes and wards throughout the Church.

Social Committees

1. *Organization.* In stakes and wards social committees composed of men and women shall be appointed by presidents of stakes and bishops of wards to take charge of all social activities. The members of these committees should be selected with a view to their particular fitness for social work, it being suggested for the consideration of the authorities in the appointment of stake and ward committees that it might be well to have the auxiliary organizations represented on such committees. These committees should act in harmony with the Priesthood and carry out their wishes. All social gatherings should be under their direct supervision.

2. *Meetings and Order of Business.* All committees having social work in charge shall have definite times of meetings. The following order of business for these meetings is suggested:

- (a) Prayer.
- (b) Roll call.
- (c) Reports of work previously assigned.
- (d) Consideration of general regulatory suggestions received.
- (e) Consideration of local social problems, and determination upon definite ways and means of their solution.
- (f) Definite assignments of members of the committee to the execution and supervision of the plans agreed upon.
- (g) Benediction.

Priesthood Approval and Public Sentiment

All decisions reached by the social committees should be approved by the presiding authorities in the stakes and wards. The cooperation of all Priesthood and auxiliary organizations, and of all other helpful sources, should be earnestly sought.

The decisions should then be brought before the general public with a view to creating sentiment in their favor. It must

always be understood that no plan of action can be successful unless supported by public sentiment. Therefore, opportunity must be sought to present the work of the committee in the public gatherings with a view to enlisting support.

Instructions on Dancing and Ballroom Management

1. *The Hall.* The committee shall see that the hall is clean, comfortable, well lighted and ventilated. Where possible, separate cloak rooms for ladies and gentlemen should be provided.

2. *Time of Opening and Closing.* All parties should begin not later than 8:30 and close not later than 11:30 p. m. The frequent practice of playing the "Home, Sweet Home" medley should be dispensed with.

3. *Prayers.* All parties should be opened and closed by brief, appropriate prayers.

4. *Director of the Dance.* A competent man, who is tactful, and has influence among the young people, shall be selected by the committee as director of the dance; if not already a member of the committee, he shall be made a member. During the dance the director shall have supervision of the hall, orchestra and program, and shall be the constituted judge as to what is proper and improper in dancing and deportment. When deemed advisable, he may be compensated for his service, such compensation to be charged as part of the expense of the dance. Where conditions require, the director of the dance should have such assistants as may be necessary. It is suggested that these assistants be young men congenial with the young people, and familiar with dances and dancing.

5. *Duties of Director.* Among the duties of the director are these:

(a) To consult with the musicians prior to the evening of the dance upon the fitness of the music for the dances determined upon, and arrange that only proper music shall be played. High class music is conducive to good deportment and refined dancing. Great care should be exercised in the choice of music for the dance, and the orchestra should not be permitted to play objectionable selections.

(b) To be on hand promptly in order that the dance may begin at the appointed time; also to see that the musicians and reception committee are present on time.

(c) To follow the program, preserving the identity of the dance. Dances should be announced by placard, program, or otherwise. Allowance should be made for some variety in methods of dancing, provided the different interpretations are similar enough not to be objectionable.

(d) To insist upon correct position.

(e) To exclude, tactfully but courageously, undesirable persons, and to see that the use of tobacco, liquor, and bad language is not permitted in or about the building.

(f) To see that all present receive proper introductions. Great care should be exercised in introducing young people to strangers. No young man or young woman should be introduced unless the person making the introduction can stand sponsor for his or her worthiness. Much harm has resulted from indiscriminate introductions.

6. *Patrons and Chaperones.* Patrons and chaperones lend "tone" and an atmosphere of conservatism much to be desired, and also add an element of real safety. Young people should be instructed that chaperonage is rather for protection than for restraint.

Social committees should make it their special duty to see that bishops and other leading members of the Priesthood, as well as parents, receive personal invitations to, and are encouraged to attend, the dances of the young people. Arrangements should be made to insure the attendance at each dance of at



No. 1.—Showing good position for lady's arm.

No. 2.—Showing good position for gentleman's arm.

least three parent couples, free of charge. Frequent changes in the personnel of patrons are desirable. Attention to these details will solve many of the problems connected with social life.

7. *Children Under Age.* Boys and girls under fourteen years of age, unaccompanied by parents, should be discouraged from attending evening parties.

8. *Escorts.* Young ladies may attend without gentlemen escorts, if properly chaperoned, but should not accept company home other than that with which they came.

9. *Partners.* Young men should bring partners, and their coming without should be strongly discouraged if not forbidden.

10. *Position.* Dancers should take such free and open position as will permit them to execute the dance gracefully, presenting a pleasing appearance. Most of the recent criticism of dancing is occasioned by the improper positions assumed in the modern dance. Any position which encroaches in the slightest degree upon modesty and refinement should not be permitted. The accompanying cuts illustrate good position.



Nos. 3 and 4.—Showing good position.

Miss Edith Barlow, head of Department of Dancing, Deseret Gymnasium; Fred A. Jackson, President of the Utah Dancing Masters' Association.

11. *Square Dances.* Square and line dances give variety and develop the spirit of sociability. Many have the idea that these dances are to be engaged in with much noise and stamping and at a whirlwind rate. This is not so. As much grace and dignity are required in square as in round dances.

12. *No Special Dances Approved.* The Church Authorities do not express approval of any particular dance. They expect all dances to be characterized by modesty and refinement.

13. *Special Attention.* In putting the foregoing instructions into effect, special emphasis should be laid upon the following:

- (a) Organization of committees.
- (b) Appointment of director of the dance.
- (c) Chaperonage.
- (d) Proper position.

Contiguous stakes may unite in formulating plans for carrying out these regulations, and for perfecting other details to suit local conditions.

The General Board of Relief Society.

The General Board Deseret Sunday School Union.

The General Board Y. M. M. I. A.

The General Board Y. L. M. I. A.

The General Board Primary Associations.

The General Board Religion Classes.

The General Church Board of Education.

Approved by the First Presidency of the Church of Jesus Christ of Latter-day Saints.

Dress

The following letter has been sent to all women officers and teachers in the Church:

Dear Sisters: Some months ago the Presidency of the Church addressed a letter to the General Boards of the Relief Society, Young Ladies' Mutual Improvement Associations, and Primary Associations, calling attention to present conditions of immodesty in dress and social conduct, and asking that these organizations take up the matter with the women of the Church. The communication of the Presidency on these subjects was published in the editorials of the January (1917) issues of the *Relief Society Magazine*, the *Young Woman's Journal*, and *The Children's Friend*. We trust that if you have not already done so, you will give these editorials careful consideration. We call your attention, also, to the editorial on this subject, by President Joseph F. Smith, in the *Improvement Era* for December, 1916.

Acting in accordance with the instructions therein given,

the General Boards of the three women's organizations prepared and adopted a resolution on dress.

This resolution was sent to the Priesthood authorities in each stake, and to all women stake officers. The latter have signified their willingness to adopt the same.

The first part of the resolution applies to our sisters who have been through the Temple. These sisters have received special instructions from those in authority; therefore, they know their duty in regard to the proper wearing of their clothing.

The last clause of the resolution applies to those of our girls and women who have not been through the Temple, many of whom feel that they are under no restrictions in the matter of dress. They thoughtlessly follow the "fads" of fashion. Many of them wear sleeveless gowns and such extremely low-cut bodices and short skirts at evening parties as to bring the blush of embarrassment to the cheek of the truly modest man or woman. While the custom of wearing such gowns may be thought proper in some circles, it is unfitting that the daughters of the Latter-day Saints should be thus attired.

An evening dress may be beautiful and becoming to the wearer and yet be free from objectionable features. The dress should be made to cover the shoulder and upper arm; the round or V neck should not be extreme; and the skirt not immodestly short. Very sheer material, while beautiful in itself, is not in good taste unless worn with underclothing which properly covers the body.

Inappropriate street and afternoon costumes are frequently worn. Extremely short skirts and blouses with low-cut V's are manifestations of poor taste and indicate a lack of modesty on the part of the wearer. Blouses made of georgette crepe or other transparent materials are not considered in good form by the best authorities on dress unless worn with a suitable under-slip. It is pleasing to note that many of the latest under bodices are made with a prettily designed short sleeve.

The desired result in these matters will be difficult to accomplish without the co-operation of the dress-maker and home steamstress who have much influence in determining the styles to be worn in any community. Their assistance should therefore be sought in bringing about these necessary improvements.

It is surprising that many young women adopt extreme methods of dressing, under the mistaken impression that such will add to their attractiveness. Good men the world over admire the decently dressed girl or woman. At the officers' meeting of the Y. L. M. I. A. June Conference, 1916, President Joseph F. Smith made the following statement: "I do not think there is a decent man in this city nor in the world who would not give his decision unqualifiedly in favor of the lady who was

modestly and neatly dressed in apparel designed to shield rather than to expose herself to public gaze, as against those who go about the streets half clad. I give that as my belief. I judge men by myself, to some extent, at least."

Thinking men and women everywhere are giving the matter of dress serious consideration. Ideals of true modesty are being revived. At a recent gathering of women in New York City, dress was one of the principal topics treated. Among others, these sentiments were expressed: "Are you—a woman—willing to go before your Maker and be judged in the clothes you have on? Do the fathomless V of your blouse, and that little girl skirt, most important symbol in the shorthand fashions of the hour, express your character? Do the gown and the hat you wear at this moment indicate your thoughtful intelligence? * * * Good women should have fashions of their own. (We) don't believe in appearing dowdy or queer, but (we) do insist that a woman's clothes should express her character—not her lack of character."

Latter-day Saint women should be leaders in this movement. Officers, especially, should set the example. Upon each officer and teacher rests an individual responsibility to manifest her willingness to dress according to proper ideals. Each one should ask herself: Am I measuring up, in this respect, to the highest standards of modesty and to my professions as a member of the Church of Christ?

Baptisms in War Outnumber those in Peace

Eben J. Robinson, president of the Leeds conference, Bradford, England, writes, January 10:

"The year 1916 was the first year since the beginning of the war that the number of baptisms held has outnumbered those of a previous year in peace time. Last year sixty-four were baptized into the fold. Mr. Henry Peel of the Anti-'Mormon' Society of Liverpool recently declared that 'more convert to 'Mormonism' are baptized in Bradford than in any other city or town in England.' This statement was sent to the British press for the purpose of arousing opposition. When it reached one of the prominent papers of Bradford, however, a correspondent communicated with Dr. Higgins of our faith and as a result there appeared a short but favorable advertisement of what the 'Mormons' believe. Thus we find that where a blow was most intended a blessing has resulted instead.

"Owing to the fact that we have but five elders now where in peace times thirty or more were to be found, practically all the branch work has been placed into the hands of the local brethren and sisters. We now have one hundred thirty-three local members holding office in branch presidencies, auxiliary organizations, or as teachers or special lady missionaries. We have thirty-six of the latter, all chosen from the local sisters. They are accomplishing much in spreading a knowledge of the gospel and making friends for the Church."

EDITORS' TABLE



"Hot Drinks are Not for the Body"

A Testimony from Science

By James E. Talmage, of the Council of the Twelve

In the Divine revelation known generally among the Latter-day Saints, and already extensively among non-members of the Church, as the Word of Wisdom, the Lord definitely declares: "*Hot drinks are not for the body or belly.*"

The real significance of "hot drinks" as here expressed is a matter of interest and importance. It is reasonable to say that the expression employed when the revelation was given to the Church in 1833 had the meaning common to the usage of that time. Such conception as to the meaning of scriptural terms is held by Bible commentators and critical interpreters of the Holy Scriptures, and it appeals to the unscholarly but earnest lay reader.

Thus, the wording of the specific commandment that one should not covet his neighbor's ox or ass was a comprehensive inhibition against coveting another's property; for among the Israelites to whom the Decalog was first proclaimed cattle and beasts of burden represented wealth in a general sense. To the modern dwellers in cities, who perhaps seldom see an ox or a donkey, the commandment is almost without point except as interpreted in the sense of the early meaning.

It is evident from a studious reading of the Word of Wisdom and other early revelations in the present dispensation, that the Lord used the language common to the time, such as would be understood without question by the people directly addressed. In the revelation under consideration we read: "*Strong drinks are not for the belly, but for the washing of your bodies*"; and the plain meaning is that alcohol in any combination or mixture is injurious to the body when taken internally but may be good for external application. Alcohol in an unmixed state was in that early day no common commodity, and in fact was scarcely known except to the chemist. The ordinary name for liquids containing alcohol was "strong drinks", and a plainer designation would have been hard to find. Again, in the quotations already given the word "belly" occurs; and it is used with the signification current in that day, meaning the stomach or per-

haps the alimentary canal in its entirety, and not as a designation of the abdomen.

We are consistent and in harmony with the spirit of the revelation in affirming that hot drinks as specified in the Word of Wisdom comprised the common beverages then and, less exclusively, since, taken hot. The commonest of these were and are tea and coffee, but the inhibition applies further to the drinking of any liquids at a high temperature. It should be remembered that the Lord's warning against the use of these drinks antedated by many years the discovery of the really injurious nature of thein and caffenin, which are the poisonous alkaloids present in tea and coffee, and of the specific physical derangements from divers other physiological effects of these beverages.

Tea and coffee, therefore, are the principal substances forbidden in the Word of Wisdom as hot drinks, just as alcoholic liquors are interdicted as strong drinks. Modern science has demonstrated that tea and coffee are bad for the body whether imbibed hot or cold, and also that alcoholic beverages are injurious whether malted, vinous, or distilled. The comprehensiveness of the terms used in the revelation is definite and effective.

As demonstrated by chemical and medical science today, tea and coffee are harmful to the body on account of their poisonous nature, and, when drunk hot, on account of positive interference with the digestive processes, and lasting injury to the tissues of the stomach. Under normal conditions of eating, digestion begins in the mouth. By mastication saliva is mixed with the food, and the particular effect is that of eventually transforming certain insoluble substances, notably starch, into soluble compounds such as dextrose and glucose, which belong to the family of sugars. Within the stomach other chemical changes are wrought through the agency of the gastric juice. Now, it has long been known, and is today accented as an undisputed fact, that high temperature hinders, and boiling heat destroys the efficacy of the ptvalin of the saliva and the pepsin of the gastric juice. It should be noted in this connection that temperatures far below the heat of the body also interfere with the action of both ptvalin and pepsin: and therefore the taking of iced drinks with meals is to be deprecated.

A specific effect of hot drinks has been emphasized through recent investigation: and, as this effect is the result of irritation due to high temperature, it has to do with the taking into the body of all hot liquids, whether these be otherwise harmful or not. *It is now held by competent authority that ulcers and cancers of the stomach are largely due to the use of hot drinks.*

We need not dwell here on the seriousness of the cancer

scourge amongst mankind; the dreadful results of this malady are too generally known. Cancer has increased alarmingly with the spread of so-called civilized modes of living. Among the tribes still subsisting in a simpler way, one element of which simpler way is that the people usually take their food cold and scarcely ever drink anything hot, cancer is practically an unknown affliction, as it is also among animals.

A striking testimony to the influence of hot drinks in promoting cancer of the stomach is given by William J. Mayo, M. D., of Rochester, Minn. Dr. Mayo is a surgeon of world-wide repute. In the course of a masterly address on "Gastric Ulcer" delivered before the Section on Surgery, general and abdominal, at the sixty-sixth annual session of the American Medical Association, San Francisco, June, 1915, this eminent leader in his profession set forth his reasons for holding hot drinks accountable for gastric cancer, as follows:

"Thirty per cent of all cancers in civilized man are in the stomach. The relative infrequency of the disease in primitive man and the lower animals suggests that there is some cause for this preponderance; that is, since the food of man and the lower animals is of the same character there must be something in its preparation or method of taking which predisposes civilized man to gastric cancer. There are many well-known illustrations of the fact that chronic irritation from heat disturbs the epithelium, thus making malignant disease possible. It has been shown that when a considerable quantity of fluid is taken into the stomach it passes by the *canalis gastricus* along the lesser curvature and directly to the duodenum without mixing with the food mass in the fundus. This is exactly the situation of 85 per cent or more of all ulcers and cancers of the stomach and ulcers of the duodenum. Food is cooled during mastication but liquids are often swallowed hotter than can be borne comfortably in the mouth. One cannot help thinking that hot drinks may be one of the most important irritative causes of chronic ulcer and precancerous lesions. Extreme cold may have the same effect. Primitive men and animals do not take their drinks hot and seldom have gastric cancer."

Supplementary testimony is not lacking. A paper entitled "Some Public Health Aspects of the Cancer Problem," by Curtis E. Lakeman of New York, Executive Secretary of the American Society for the Control of Cancer, was published in *The Southern Medical Journal* for October, 1916. Therein the author refers to investigations concerning the nature and cause of cancer as constituting "still the foremost problem of medical biology", and states that

"Cancer is one of the half dozen leading causes of death in the United States; it takes an annual toll of more than half as many lives as tuberculosis, which still far outdistances its nearest rival in this mortal competition. The steady increase in the recorded cancer death rate still continues and after full allowance for the imperfections of American vital statistics and for the factor of imperfect diagnosis, many critical investigators believe that the figures reflect a real and not merely an apparent increase of the disease. The estimate of 75,000 deaths a year in the United States which was current

on good authority last year, must now be raised to 80,000. How shall this yearly sacrifice be prevented from reaching 100,000?"

As the result of extensive investigation through many years and on three continents the conclusion is emphatically set forth that chronic irritation is the general cause of stomach cancer; and as an instance of hot foods producing this irritant condition, the writer says:

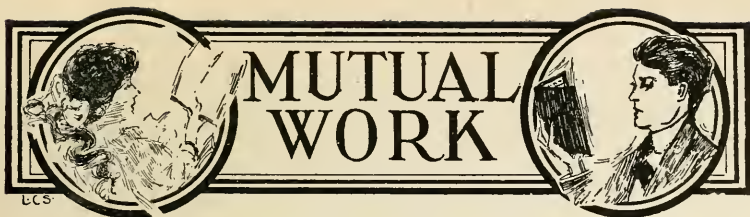
"Best of all, perhaps, is the observation that cancer of the stomach is frequent in China among the men who eat hot rice, while occurring far less commonly among the women who get their rice cold at a 'second table.'"

It is not held that the taking of hot drinks or solid foods into the stomach is the only cause of cancerous development in that organ. There are numerous other predisposing conditions and specific causes. Irritation of the mucous lining of the stomach has been proved to be a very common condition productive of gastric cancer; and hot drinks are held by medical authority to be among these destructive irritants.

Here again revelation has preceded science in matters of human welfare. Those whose faith gave them confidence in the Word of God knew that hot drinks are not good for the body many decades before man made the discovery and found partial explanation of the fact.

It is pertinent to inquire as to the effect of the inhibition against hot drinks revealed by the statistics of Latter-day Saint communities, amongst whom it should be remembered the Word of Wisdom is widely but not universally observed in its fulness. The Presiding Bishopric of the Church report that for the six year period ending with 1916, deaths among Latter-day Saints in the organized Stakes, due to cancers and malignant ulcers of the stomach, averaged 15.83 per 100,000 of population. For the United States Registration Area as a whole, during the six year period covered by the latest report, which, however, is earlier than the sexennium of the latest Church statistics, the average mortality from stomach cancer is 28.3 per 100,000, or nearly double that among the Latter-day Saints. Deaths from *all cancerous afflictions* among members of the Church during the last six years averaged 31.15 per 100,000, or only 2.85 more per 100,000 than the national rate of mortality from *stomach cancer alone* for the six years last reported.

Ward teaching. In Bulletin No. 2 compiled at the Presiding Bishop's office and giving a record of ward teachers' report meetings, sacrament meetings, etc., for the month of February, 1917, it is stated that there are 814 wards, 347 of these reported 100 per cent of the families visited; 280 reported fifty or less than 100 per cent visited, and 120 reported less than 50 per cent visited; 67 reported none visited and not reported. Bear Lake, Big Horn, Blackfoot, Box Elder, Duchesne, No. Sanpete, Ogden, Oneida, South Davis reported 100 per cent of the families visited in those stakes.



Special Activities

Church-wide Pennant Scoring Report

To each of the stake superintendents of the Y. M. M. I. A. a Church-wide pennant scoring report for 1916-17 has been sent. Stake superintendents are requested to report their stake in special activities up to and including April 1. The joint enrollment of the stake and the total number of points scored *jointly* in the stake, in all activities for the entire season, from October 10, 1916, to April 1, 1917, inclusive, is to be compiled as per instructions on the blank report. The reading course scoring counts from June 1.

Please see that the compiled report is returned to General Secretary Moroni Snow, Bishop's Building, Salt Lake City, on or before May 1. Any report received after May 25 cannot be considered. The stake scoring the highest number of points in proportion to the joint enrollment will be awarded the Church pennant, at the June conference.

Vocations and Industries

Report of Distribution of Prizes for 1916

To the Committee on Vocations and Industries, Y. M. M. I. A.,

Gentlemen: We have examined the report submitted of the Boys' Industrial Contest, and in our judgment, awards to the following should be made:

1. First prize, \$25, Kelsh Wheeler, South Cottonwood, Cottonwood stake, Utah.
2. Second prize, \$20, Carl R. Borg, 26th ward, Pioneer stake, Salt Lake City.
3. Third prize, \$15, Edwin Kimball, Houston ward, Panguitch stake, Utah.
4. Fourth prize, \$10, Earl Price, 32nd ward, Pioneer stake, Utah.
5. Fifth prize, \$5, Philip Hurst, Blanding ward, San Juan stake, Utah.

We suggest that the prizes of equal amount, \$2.50, be awarded to the following boys:

6. Glenn Spracher, 15 years, Rigby ward, Rigby stake, Idaho.
7. Thetford Lindsey, 14 years, 27th ward, Ensign stake, Utah.
8. Ronald Hammond, 13 years, Rigby ward, Idaho.
9. Willard W. Porter, 16 years, Blanding ward, San Juan stake, Utah.
10. Willard L. Black, 16 years, Blanding ward, San Juan stake, Utah.
11. Morris Gottfredson, 16 years, North Manti ward, South Sanpete stake, Utah.
12. Marvin Waite, 16 years, Bunkerville ward, Nevada.
13. Clark L. Bayles, 14 years, Blanding ward, San Juan stake, Utah.
14. LaVere Moffat, 14 years, South Cottonwood, Cottonwood stake, Utah.

Respectfully submitted,

*George S. McAllister,
Seth Pixton,
E. H. Eardley.*

The above prizes have been forwarded to the winners, by Secretary Moroni Snow as per order of the General Board, February 21, with letters of transmission complimenting the boys for their efforts and industry.

M. I. A. Boys' Industrial Contest Report Blank

Here follows the report in full of the winner of the first prize:

This report is to be filled in at the close of the contest, and when properly certified to is to be handed by the contestant to the Ward Vocation Counselor, who will forward it to the Committee on Vocations and Industries, No. 22 Bishop's Building, Salt Lake City, Utah:

1. Name—Kelsh Wheeler. . . Age—17 years, 4 months.
2. Ward—South Cottonwood. Stake—Cottonwood.
3. Kind of work—Bridge carpenter's helper.
4. By whom employed—Utah State Road Commission.
5. What was the principal reason that you accepted this particular work?—Because it offered the best opportunity for learning road and bridge construction from a practical basis.
6. How many days did you work?—77 days, 4 hours. How many hours each day?—8 for road, and 4 for home.
7. What was the total amount earned?—\$189.86 in cash, and board and room, for chores.
8. How much did you spend?—\$68.26.
 - a. Gave to parents—\$100.
 - b. Board—Worked on farm and did chores.
 - c. Donation—
 - d. Books and magazines—
 - e. Clothing—\$23.25.
 - f. Amusements—\$9.15.
 - g. Other things (list in full)—Wagon, \$1.50; rope, 20c; watch repair, \$2; duster, \$1; whip, 35c; watermelon, 10c; tithing, \$18.20; stamps, 5c; charity, 10c; materials, 25c; for getting breakfast by sister, \$6; expense for trip to Alta, \$1.25; money paid back, \$2; ice cream, 45c; car fars, 85c.
9. How much did you save?—\$121.60. Where did you place it?—First National Bank of Murray.
10. Write a fifty-word essay on your season's work—"The learning of road and bridge construction is a most interesting and beneficial subject. I have enjoyed it immensely. It not only offers the theory laid down by road builders and engineers, but the actual work of the theory. While my work has been largely with the bridgers, I have worked with the engineers and found it very beneficial."

I hereby certify that the above is correct:

Kelsh Wheeler, Contestant.

I hereby certify that the above report is correct to the best of my knowledge and belief.

President J. W. Moffat, Jr., Ward Vocation Counselor.

Following are condensed reports of the other four winners:

The second prize was given to Carl R. Borg, age 16, of the 26th ward, Pioneer stake. He acted as helper in the Union Foundry and Machine Co., and baker at the National Biscuit Co. He reports that he earned \$135.40 and did his work in order to earn money to get an education and to help his sister on a mission.

The third prize was awarded to Edwin Kimball, age 12 years 10 months, of the Houston ward, Panguitch stake. He worked harrowing, plowing and

clearing land for his father, Dell Kimball, and the Emery Valley Farm Co. He earned \$40 and did outdoor work in order to develop a strong body and to help his father. Essay: "I worked 56 days for my father. I did not charge my father anything, because we are pioneering in a new country. I earned \$40 driving three and four horses for Dell Kimball, and Emery Valley Farm Co. My nights I spent reading good books. While doing this team work I learned how to drive a team."

The fourth prize was won by Earl Price, aged 13 years 6 months, of the 32nd ward, Pioneer stake. He worked as peddler and earned \$40.25. Essay: "Concerning my summer work, I thought I ought to help earn my clothes, if nothing more. I liked my work pretty well, although at times it was rather hard. I also got pleasure out of it. I feel better to know I have saved something than I would if I had loafed or spent all I made."

The fifth prize was awarded to Philip Hurst, aged 15 years 4 months, of Blanding ward, San Juan stake. He worked on the farm and earned \$149.10. Essay: "The first half of my season's work was done about twenty-eight miles from home. Being the oldest in the family I wanted to help support it. I enjoyed my work very much and was very pleased to contribute to the support of our large family."

Athletics and Scout Work

Annual M. I. A. Scout Rally at Deseret Gymnasium

On February 15 the annual M. I. A. Boy Scout rally was held at the Deseret Gymnasium by the seven stakes making up the Salt Lake Scout Masters' district, under whose auspices it was held. It was one of the largest gatherings of registered boy scouts ever held in Salt Lake City. Each stake scout organization marched around the gymnasium in patrol form, making indeed an inspiring sight. There were 557 boys with their scout masters and assistant scout masters. These were divided as follows: Pioneer, 64; Jordan, 22; Salt Lake, 94; Granite, 146; Liberty, 77; Cottonwood, 17; Ensign, 137. Assistant Superintendents Heber J. Grant and B. H. Roberts and twelve members of the General Board were also present. After the grand assembly the rally was opened with prayer by Lyman R. Martineau, chairman of the Athletic and Scout Committee of the General Board. B. H. Roberts gave an address on "The Flag," and Oscar A. Kirkham sang "My Native Land." A merit badge pageant then took place, the Salt Lake stake representing poultry, carpentry and signalling; Ensign, photography, athletics, swimming and dairying; Pioneer, angling and agriculture; Liberty, scholarship, bugling, printing and plumbing; Granite, camping, and cycling, and they also gave a staff exhibition. Jordan stake supplied the music with a scout band. Cottonwood did some of the comedy work. The special exhibitions by the stakes were as follows: Jordan, a very fine flag exhibition, showing how to raise and lower it, on different occasions, and a general history of the respect due to the flag, explained by one of the five boys who took part. The other four boys acted as the escort to the flag and attended to its proper folding and saluting. Salt Lake stake gave a rope exhibition in conjunction with the Liberty stake who did the signalling. A little plot was woven into this exhibition. An accident was supposed to have happened to some canyon people, one of the girls having fallen into a stream. Some scouts were on the other side of the river and were signaled to help. Their other companions were on the top of the cliff which was represented by the running track above the gallery seats. They signalled the boys on the cliff who came down over the running track to the



M. I. A. Scouts at the Annual Rally, Deseret Gymnasium, Feb. 15, 1917.

main floor on a rope which was fastened by a special knot. After all were down, the rope was loosened from its place by throwing a back loop on the rope. They then went to the other end of the gymnasium and one boy offered to swim across the river carrying the rope with him which, when he arrived on the other side, he tied to a tree. The boys on the other side also tied their end of the rope to a tree which enabled all the scouts to cross over the river on the rope. The Liberty stake did their part of the act by resuscitating the girl.

The Granite stake gave an exhibition of building a signal tower of their staffs which when built rose about 17 feet in the air. A boy mounted this ladder and sent messages to his companions on the other side of the gymnasium. They also built a staff bridge which was very skilfully done.

The Ensign stake furnished a chorus of 137 boys under the direction of their stake song master, John Kent. This chorus sang a medley of patriotic songs showing good training.

Pioneer stake put on a first-aid act. They had two boys dressed up to represent a horse with another boy riding on its back. The boy was thrown off the horse and injured, and the horse ran away. Two other boys tried to stop it, but not knowing how, were knocked over and injured. A scout then ran out and, through his experience in scout training, was able to stop the horse. Other scouts then rendered first aid to the boys who had been injured. This was done in an exceedingly fine and careful manner.

Jordan stake furnished the music with a brass band and a string orchestra under the direction of Scoutmaster Peterson of Sandy. This music was a big help in making the rally a success.

The Wilford ward scouts sang, "Loyal Scouts," a song composed for the scouts by Ida H. White. A rubbing stick contest then took place with four boys entering the race. Scout Leonard Walton, of Miller ward, Granite stake, won the contest. All the scouts then formed a snake dance, and after winding up around the flag pole they were addressed by National Committeeman A. W. Ivins, after which their group picture was taken, and the rally was closed with prayer by President Heber J. Grant.

The picture is given herewith, though it shows only a part of the assembly.



The Mascot of the Eagle Patrol

PASSING EVENTS

Seven Dutch ships were ruthlessly destroyed by German submarines on the 23rd and 24th of February, involving a loss of vessels and cargos valued at \$11,600,000.

Prohibition won a victory in Congress when the amendment making the District of Columbia dry passed the Senate and the House, in the latter by a vote of 373 to 137.

Mrs. Rhoda Ann Lyman, widow of the late President Francis M. Lyman, died on Monday morning, March 12, at her home in Salt Lake City. She was born near Sydney, Australia, on August 29, 1840, and is survived by one son and four daughters. She was buried in Tooele.

Washington state has a bone-dry prohibition bill. It was signed by Governor Lister on February 19th in the presence of officers of the W. C. T. U. and other advocates of the measure. The law becomes effective in June, this year, unless referred by petition to the 1918 election.

Major-General John J. Pershing, "the man who went after Villa," and of whom we presented a splendid photograph in the February *Era*, has been appointed commander of the southern department of the United States Army, the position left vacant by the death of General Frederick Funston.

Liquor sales prohibited in Denmark.—A recent dispatch from Copenhagen announced that the sale of all alcoholic liquors has been prohibited in Denmark temporarily. In connection with the order for prohibition a call has been made for a return to be made on all stocks of spirits in the country.

The Battle Creek monument, in commemoration of the early pioneer Indian fight of that district, in Idaho, is about to be erected by the patriotic citizens of the southern part of the state and valley. From statements in the Preston papers, it is learned that the unveiling will probably take place early in the summer.

Utah has five supreme judges instead of three as heretofore, due to action of the legislature taken on the day of adjournment, March 10. On that day Governor Simon Bamberger appointed Samuel R. Thurman, former Democratic state-chairman; and Valentine Gideon, a leading attorney of Weber county, to the new positions. Both are competent and well known lawyers of the state.

Wilford O. Freckleton, on a mission in England, died at Hull, February 27, 1917. He was the son of Wilford W. Freckleton of Eureka, Utah. He was twenty years of age and left Salt Lake City for England last October. He died of spinal meningitis, according to a cablegram from Elder George F. Richards, president of the European mission at Liverpool. The body will be sent to Utah for burial.

A universal military service plan prepared for Congress was made public at Washington February 23. It calls for a seven months' training for all youths of nineteen years who are liable to call to the colors until they reach the age of thirty-two. It was stated that this measure would provide 500,000 soldiers in a single year, increasing the supply to about four million men with a year's intensive training.

Edward Payson Ferry, father of Mayor W. Mont Ferry, of Salt Lake City, died in Los Angeles, Sunday, March 11, from a paralytic stroke. He was born April 16, 1837, at Grand Haven, Michigan. He located in Park City, in 1878, and was largely interested in mines in Utah. He was one of the first members of the Liberal party, who sat in the state legislature. In 1891 he was made president of the Trans-Mississippi Congress.

Rulon S. Wells has been appointed, by Governor Simon Bamberger, state insurance commissioner for Utah. Mr. Wells is thoroughly competent for the work to which he has been appointed having had extensive experience in this line of work. He was formerly the state manager of the Mutual Life Insurance Company of New York and for many years interested in that line of labor. In his hands, the insurance business of the state of Utah will be under splendid management.

A great railroad strike involving 400,000 members of the brotherhoods was ordered in the United States by the union leaders, to begin Saturday, March 17, 6 p. m., on the eastern railroads. They demanded an eight-hour day. On the 19th the Supreme Court decided by a vote of 5 to 4 that the Adamson eight-hour law is constitutional and valid in all respects. It legalizes also the wage increases that went into tentative effect at its passage. The strike was thus averted.

General Venustiano Carranza was elected president of Mexico on March 11, by a vote of approximately one million people. The campaign was quite heated. Mexico will now have a constitutional president for the first time since 1911, when Francisco I. Madero received more than 300,000 votes. General Huerta was elected in 1914, but later nullified the election on the ground that an insufficient number of votes had been cast. General Carranza took the field against Huerta in February, 1913, and after these four years of war has succeeded in being elected.

Dr. Henry C. Johnson, of Aberdeen, South Dakota, was appointed on February 20, by the board of education of Ogden city, as superintendent of Ogden city schools. Dr. Johnson has been superintendent of the Aberdeen schools for the past eight years, and has taught ever since he was seventeen years of age. He was superintendent of the schools at Decorah, Iowa, for five years, and is a graduate of the University of Iowa, 1902. He took his master's degree in 1907, and studied for two years for the degree of Doctor of Philosophy at the University of Chicago, and at Columbia university.

Judge Joshua Greenwood, of Nephi, and *Warren Stoutnour*, construction engineer of Salt Lake, were appointed members of the new Utah Utilities Commission on March 9, by Governor Simon Bamberger. Mr. Greenwood has been judge of the Fifth district court for several terms and is a well-known jurist of the state, and a Democrat. Mr. Stoutnour is a Republican and has for some time past been construction engineer for the Salt Lake and Ogden railway, and other railroads in the western country. He is a leading authority on construction engineering in the west. One other appointment on the commission remains yet to be made.

The Laconia.—Among the many ships destroyed during February was the Cunard liner *Laconia*, 18,000 tons, one of the largest ocean-going steamers, sunk by a German submarine 150 miles from the Irish coast, on the night of February 26, enroute from New York to Great Britain. Thirteen lives were lost among them being ten Americans, two of whom were women passengers. The accident hastened the request of President Wilson

the same day that Congress give him power to protect the lives of Americans on the high seas. This was later denied by Congress and the President, having consulted legal advice, decided on his own account to arm American vessels for protection.

Laura Hyde Merrill, an active member of the Granite stake Relief Society, daughter of the late Alonzo E. and Annie Taylor Hyde, and wife of Dr. Joseph F. Merrill, director of the School of Mines of the University of Utah, and son of the late Apostle Mariner W. Merrill, died in Forest Dale, and was buried from the Forest Dale meetinghouse on Thursday, March 1. Mrs. Merrill was a woman of rare intellectual gifts and an active worker in the various organizations of the Church as well as in the society of the Daughters of the Pioneers. She was also interested in various civic clubs, and other organizations, having for their object the uplift and betterment of the community.

George E. Stoddard, president of the Union stake of Zion, a resident at La Grande, Oregon, a brother of Mrs. Ellen S. Eccles of Logan, and a brother-in-law of Mr. and Mrs. W. C. Sears of Salt Lake City, died at Santa Cruz, California, February 27. President Stoddard was born at Wellsville, Utah, in 1864. He is survived by Mrs. Stoddard and nine children, one of whom, Lester, is filling a mission in South Africa. President Stoddard had presided in the Union stake for eight years and was regarded as one of the foremost and most faithful Church workers in Oregon. In business he had been very prominent, in banks and lumber concerns, and was identified with the La Grande sugar factory prior to its removal to Utah. He was a business partner of Bishop Charles W. Nibley who was at his bedside at the time of his death.

Charles M. J. Holm, an early settler and highly respected citizen of Murray, died, February 28. He was born at Bornholm, Denmark, May 27, 1841, and joined the Church at an early age, coming to Utah in 1866. He brought one hundred converts with him who traveled from what was then the western terminal of the railroad to Utah by ox team. He settled in Murray where, for fifteen years, he later served as justice of the peace, also as member of the school board for ten years, and for twelve years in addition to other Church work was a member of the High Council of the Granite stake of Zion. In 1873, he married Miss Olivia E. Iverson with whom he had eleven children, eight of whom survive. Funeral services were held in Murray on the 4th of March. President Anthon H. Lund, and Presidents Uriah G. Miller, of the Cottonwood stake, Frank Y. Taylor of the Granite stake, and Andrew Jensen, of the Historian's office, spoke of his integrity, his loyalty and his devotion to the work of God.

Woman suffrage in a number of states has received a great impetus by action of the legislatures. On February 20 Governor Cox of Ohio signed the Reynolds' bill giving to the women of the state the right to vote for presidential electors. On the same day a bill to grant full suffrage to women by constitutional amendment was passed by the house of representatives of Minnesota. A favorable committee report on woman suffrage was also presented on the same day in the lower house of the New Hampshire legislature. On February 22 the woman suffrage bill passed the lower branch of the Indiana legislature and went to Governor Goodrich for his signature. This grants the women the right to vote for president and practically all state officers, except the governor and secretary of state. A forty-year fight to have the question of woman suffrage submitted to a popular vote in Maine was won on the 22nd. It was agreed by the house and senate to call a special election on September 10 to vote on the measure in that state.

The Twelfth session of the Utah Legislature adjourned *sine die* about midnight Saturday, March 10. There were 174 House bills and 222 Senate bills introduced, of which 66 House bills and 76 Senate bills passed, making a total of new laws, 142, out of the 396 introduced. Among the important measures are the following originating in the House:

Statewide prohibition, anti-injunction law, child labor bill, to prevent unfair competition in dairy and creamery industry, providing for creation of irrigation districts, creating sanitary livestock board, creating water rights commission, amending and codifying fish and game laws, changing personnel of state road commission, empowering state board of corrections to remove warden of state prison at its pleasure. In the Senate: Torrens land law, corrupt practices act, abolishing voting machines, codification of Utah laws, creating public utilities commission, workmen's compensation act, uniform sales law, initiative and referendum, authorizing compulsory military training in certain cases, creating position of state geologist, increasing supreme court to five members, abolishing state horticultural commission, and creating state crop pest commission in its place, occupation tax on mines.

Count Ferdinand Zeppelin, whom Emperor William recently proclaimed "the greatest German of the twentieth century," died at Charlottenburg, near Berlin, March 8, 1917. He was born in Constance, Baden, in 1838. Count Zeppelin became famous at the age of seventy as the builder of the world's first practical dirigible balloon. On his seventy-fifth birthday, he navigated his twentieth airship to celebrate the occasion. Before he achieved fame he devoted half a century of his life, exhausted his personal fortune of \$750,000, and sacrificed a brilliant career as a German cavalry leader in his determination to conquer the air. He made his first balloon ascension in the United States while he was following General Carl Schurz in the Civil war as a military observer for the Germany army, in 1863. He fought through the Austro-Prussian, and the Franco-Prussian wars. He rose to the rank of General, in 1880, retired in 1890, and devoted all his time thereafter to the problem of aeronautics. He became comparatively poor, and lived and worked in a humble cottage on the allowance of his friends, met much ridicule, many narrow escapes from death and many failures. In 1907 he stayed in the air 37 hours in his fifth airship, and sailed 900 miles in a straight course. He was hailed in a day as "the conqueror of the air," and at the close of his remarkable career, he had retrieved a large part of his fortune spent in its conquest.

Bagdad, the chief Turkish city in Mesopotamia, and formerly the capital of the empire of the Caliphs, was captured by the British forces according to a dispatch from London on March 11. The capture of Bagdad marks the climax of some of the most dramatic and picturesque episodes of the great war. The known history of Bagdad reaches back for more than four thousand years to the shadowy times of King Nebuchadnezzar of Babylon. It is said that a quay built by the scriptural monarch, still existing, is submerged in the Tigris. In this city there still stands the tomb to the Jewish prophets Joshua, Ezra and Ezekiel, and the well of Daniel. Bagdad rose to eminence long after the Babylonian dynasty had ceased to be more than a memory. It was the heart of the great Islamic empire of the Caliphs for hundreds of years, and was known throughout the world as a glorious city. It was the scene of the fantastic exploits of Haroun-Al-Raschid. It has a present population of about 100,000 people, among them Turks, Arabs, Persians, Armenians, Jews, and a small number of Europeans. The Turks compose three-fourths of the whole population. The city was founded in 762 and in the ninth century was raised to great splendor and had a population of over two million. It is the scene of a number of the tales of the Arabian Nights. The houses of the modern city are mostly built of brick

with streets unpaved and very narrow. The British conqueror of Bagdad was Major-General Frederick Stanley Maude. He is 53 years of age, and has had a distinguished military career.

The second squadron of the Utah Cavalry returned from the Mexican border on the 3rd of March. The boys had been absent from Utah for more than seven months. Gen. Ned E. H. Plummer, Brigadier-General U. S. A., commander of the Nogales district, in a letter dated February 27, to Major W. B. Wallace, commanding the returning squadron, in regretting their departure, gives the boys the following compliment: "I have been delighted with the character of service your squadron has performed in the district, with the appearance of your men, policing of camps, care of animals and public property, and with the efficiency your squadron has attained. I consider your record for discipline, orderly behavior, and excellent health, most remarkable. The record indicates conscientious work on the part of the officers of the squadron, and eagerness on the part of the men to conform to the regulations and orders issued with respect to their physical welfare, development, and training." An appropriate reception was given the boys on their return to Salt Lake City, the city being decorated with flags, the commissioners having appropriated \$100 for the purpose. Major W. B. Wallace was highly commended by Gen. Plummer. He tendered his resignation to Gov. Bamberger soon after his return to Utah, to take up his work as captain of infantry in the regular army, from which he had been excused to accept a commission as major of cavalry while the troops were on the border.

Major-General Frederick Funston, commander of the southern department of the United States Army, since February, 1915, died suddenly at San Antonio, Texas, February 19, age 51 years. Since March, 1916, he has been in command of all the United States forces on the Mexican border. He was known generally throughout the United States as a first-class fighting man. His first experience on the battle line came in Cuba where he commanded General Gomez artillery with remarkable results. He engaged in twenty-two battles and was wounded three times. He then resigned his command because fifty guerillas who had aided the Spaniards were executed against his wishes. On being captured by Spaniards on his way to Havana, he escaped death by swallowing a note to the president of Cuba which would have proved his identity. He was a colonel of the famous Twentieth Kansas volunteer infantry in the Philippine war. Here he performed feats of bravery that brought him the title of brigadier-general. His capture of Aguinaldo, and his fording of the Rio Grande river at Columbit under fire featured his work. He was absolutely fearless, always ready to plunge into danger. He cared little whether his force equaled that of his opponents. A story is told that one day when it appeared certain that the Filipinos would destroy three companies under Funston's command, General Harrison Gray Otis inquired of the colonel how long he could hold his position. His reply was characteristic—"Until I am mustered out." He made good by repulsing the Filipinos. While in command of the troops at Vera Cruz, in 1914, he was raised to the rank of major-general. He was then 49 years old. His ambition in youth was to go to West Point but he failed in an entrance examination. However, he repeatedly outranked West Pointers who were in school when he failed of admission. Physically he was one of the smallest men in the United States Army, barely five feet five inches tall, and usually weighed less than 120 pounds. He was modest and retiring in civil life. His sudden death came as a great shock to high officials. On February 24 General Funston's body was buried with military honors in the National Cemetery, in the Presidio, overlooking the Golden Gate. All the city offices and courts of San Francisco were closed.

General Efficiency Report of Y. M. M. I. A. for February, 1917

STAKES	Member- ship	Average Attend- ance	Special Activities	Scout Work	Social Work	ERA	Fund	Vocations and Industries	Stake Board Meetings	Ward Officers' Meetings
Alberta										
Alpine			10		10	10				
Bannock										
Bear Lake	10	10	10							
Bear River	10	10	10							
Beaver			10		10					
Benson										
Big Horn	10		10		10	10		10	10	10
Bingham			10	10	10			10	10	
Blackfoot			10		10			10		
Boise										
Box Elder			10		10					
Cache			10	10	10			10	10	10
Carbon										
Cassia	10		10		10				10	10
Cottonwood										
Curlew									10	
Davis North										
Davis South			10	10	10			10	10	10
Deseret			10						10	
Duchesne										
Emery										
Ensign			10	10	10			10	10	10
Fremont										
Granite			10	10	10					
Hyrum			10		10					
Idaho		10	10		10	10			10	
Jordan			10	10					10	
Juab										
Kanab			10	10	10			10		
Liberty			10	10	10					
Malad										
Maricopa										
Millard			10		10					
Moapa	10									
Morgan										
Nebo			10	10	10					
North Sanpete			10	10	10					
North Weber			10		10			10		
Ogden			10		10	10				
Oneida			10			10				10
Panguitch										
Parowan										
Pioneer			10		10					
Pocatello			10	10	10				10	10
Portneuf										
Raft River			10		10	10	1			
Rigby										
Salt Lake			10	10	10		10	10	10	10
St. George										
St. Johns										
St. Joseph			10							
San Juan								10		
San Luis										
Sevier										
Shelley			10	10	10					
Snowflake	10		10						10	
South Sanpete										
Star Valley										
Summit										
Taylor										
Teton										
Tooele										
Uintah										
Union	10		10	10	10	10		10		
Utah			10	10				10		
Wasatch	10		10	10	10					
Wayne	10		10						10	10
Weber		10	10		10					
Woodruff										
Yellowstone		10	10		10			10	10	10
Young										

A stake report should be sent to the Secretary of the General Board, 21 Bishop's Building, Salt Lake City, Utah, by the 10th of each month, to be published monthly in the ERA. When the report shows that the requirements in General Efficiency have been reached, it is indicated by placing 10 in the proper space. When stakes are below in General Efficiency requirements, it is indicated by a blank. (See IMPROVEMENT ERA, August, 1916, for regulations.)

DO NOT NEGLECT instructions in paragraph 6, page 17, *Y. M. M. I. A. Hand Book*, 1915. Read them again.

EFFICIENCY REPORT. Will the stake officers please make an extra effort to get a complete efficiency report of the stakes for March in the hands of the General Secretary by April 10? See the report for February in this number. Let us hear from all the stakes for March, by April 10, remember.

STORIES—The *Improvement Era* received 28 stories for the February contest. The Judges decided the winning story to be, "The First Farm in Dry Valley," by Elsie Chamberlain Carroll, of Chicago, Illinois. The story taking second place is entitled, "Quince, A Roan Pacer of the Shadscale," by Albert R. Lyman, Blanding, Utah. For the February contest 21 stories were received, the winning ones to be named in the May *Era*. Stories are wanted for the April and May 5 contest.

FOR THE BEST ESSAY ON THE UTAH PIONEERS, to be published in the July number of the *Improvement Era*, we offer a prize of \$25 to any person not under eighteen nor over twenty-five years of age. The contestants should address the Associate Editor for further information on the nature of the essay. All manuscripts must be in the editors' hands by June 1st, 1917. The *Era* is enabled to make this offer through the interest and courtesy of Preston Nibley of Salt Lake City, whose object, among others, is to encourage the development of writing talent among the young people. The manuscripts will be submitted to a competent committee, who will make the award entirely on merit.

Improvement Era, April, 1917

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